ſurely if any be, it is this, that it be don by Cõmiſſion & lawful authority for Gods honor, for Gods ſake only, & for none other reſpect: & you, ſir Luther, do flatly, (and yet moſt truly) deny, that theſe your doinges were for any ſuche reſpect at all.

If I were able to ſay nothing in this matter, but this ẏ thou thy ſelf ſaieſt for me, yet out of doubt, by ẏ verdict & iudgemẽt of al honeſt, wiſe, & indifferẽt men, I ſhould preuail in this cauſe, and proue al your ſect to be ſeditious, raſh, cruel, wicked, traiterous againſt God & man, for ẏ without any iuſt occaſiõ, ye haue ſo long & ſo cruelly troubled the whole eſtate of Chriſtendõ. But you ſay, ẏ faith was wel nigh quite quẽched, & out of the Church. It is a wonderous matter ye ſpeake of. Chriſt praied for S. Peter, that his faith ſhuld neuer faile. And wil ye ſay, he praid in vaine, loſt his labor, and could not obtain his prayer: that were iniury and reproche to the ſonne of God. The holye Ghoſt came downe from heauen into the Church here militant on earth, to teache her al truth. Hath he not taught her? you blaſpheme the holy Ghoſt, ſo to ſay.

But

AN ORATION

Againſt the Vnlawfull Inſurrections of the Proteſtantes of our time, vnder pretence to Reſourme Religion.

Made and pronounced in Latin, in the Schole of Artes at Louaine, the.xiiij.of December. Anno.1565.

By Peter Frarin of Andwerp, M. of Arte, and Bacheler of both lawes.

And now tranſlated into Engliſh, with the aduiſe of the Author.

ANTVERPIÆ,
Ex officina Ioannis Fouleri.
M. D. LXVI.

BIBLIOTHECA·BODLEIANA·

Hi carnem quidē maculant, dominationem autèm spernunt, maiestatem autèm blasphemant.

These, being deceiued by dreames, defile the flesh, despise the Rulers, & blaspheme the Maiestie.

IBIDEM.

Hi sunt murmuratores querulosi, secundum desideria sua ambulantes.

These are murmurers, complainers, walking after their owne will.

IBIDEM.

Hi sunt qui segregāt semetipsos, animales, spiritum non habentes.

These are makers of sectes, fleshly, hauing no Spirite.

Proverb. 16.

Homo peruersus suscitat lites, & verbosus separat Principes.

A froward body causeth strife, & he that is full of words, maketh diuision among Princes.

The Extracte of the Priuilege.

CAtholicæ Maiestatis speciali gratia permissum est Petro Frarino Antuerpiensi, vt per quem seu quos voluerit Typographorum admissorum impunè ei liceat imprimi curare et per omnes has suæ Ditionis regiones distrahere Orationem Anglicè inscriptam: **An Oration against the vnlawfull Insurrections of the Protestantes:** Eiusdemq; Maiestatis Priuilegio cautum expressè, ne quisquàm eandem Orationem proximis quinquè annis absq; predicti Petri consensu imprimat vel alibi impressam distrahat. Si quis contrahàc Regiam prohibitionem ausu temerario committere vel ei fraudem facere attentauerit, sciat se non futurum immunem à pœna contenta in diplomate dato in Regiæ Maiestatis Concilio priuato Bruxellæ 14. Martij. Anno. 1565. stilo Brabantiæ.

Subsig.

Bourgeois.

The Translatour to the Gentle Reader.

AMong many other laudable cuſtomes of ỹ noble Vniuerſitie of Louaine, this one is yearely obſerued there, that in ỹ moneth of December al ordinarie leſſons ceaſe for the ſpace of one whole weeke, and in place thereof ſome Learned man is choſen by common aſſent to be the Preſident of certaine Diſputations: wherein he proponeth, to ſuch as are thereto appointed, diuerſe frutefull queſtions in Diuinitie, Law, Phyſik Phyloſophie, Humanitie, and in all probable matters, making argumentes breefly for both partes of ỹ queſtions, and then leauing to ỹ iudgemẽt

of the Respondent to chuse whiche parte he liketh beste (whereof those exercises haue theyr name) and the next daye folowing in that place to handle the same Rhetoricallie the space of two houres together wout interruption, in presence and hering of the whole Vniuersitie there then assembled. And in this maner twise a day fower houres are spente that weeke, with greate profite and vtterance of many good and profitable maters of learning worth the hering and bering away, though litle thereof commonly afterward come forth in printe, to the sight and vewe of the world.

Disputationes Quodlibeticæ.

Amonge diuerse other, this laste December there, a learned man toward the Law called M. Peter Fra-

rin

rin borne in Andwerp made an Ora-
tion againſt the Inſurrections of the
Proteſtantes and Sectes of our time,
not without greate commendation,
which, at the earneſt requeſte of his
frindes, he ſuffered to be afterwarde
printed. Anh becauſe I thought it no
leſſe profitable and fruteful, that, as
that Oration is in Latine, and like to
be ſhortly in Doutch and Frenche,
ſo it ſhould be in Engliſhe alſo to
warne my deere Contremen of thoſe
mens malice and cruelty: I conferred
with him, and by his aduiſe traſlated
it into our Mother tong, with ſuche
notes and farther additiõs as for lack
of tyme, whẽ he pronounced it, were
omitted and leafte out in the Latine.
VVherein I toke ſuch leaue and ly-
bertie, as the Author, with whome I

conferred, might be bolde to vse him selfe in his owne doinges, or geue an other man, and as the Vayne of our Englisshe tong seemed beste to beare in such kind of talke, leauing sometymes the precise wordes of ỹ Latin, but neuer swaruing any whit from the truthe. And for the assurance and prouse of ỹ matter of this whole Treatise, the Author protesteth that he vttered nothing in all this oration againste any man, but that either he sawe with his owne eyes, or harde of credible persons that were present at those maters, or read in approued Writers, or in theyr owne bookes whom he chargeth, or finally that is notoriously knowen to whole Cities and Countries.

Take therefore, I beseeche thee

Gentill

Gentill Reader, in good parte this faire warning thou haſte here to take heede of theſe perilouſe pretended Reſourmers. and weighe rather the mater, then my rude vtterance in Engliſſhe. And if thou be a Gentelman, learne here what theſe mens intent and practiſe is againſte all noble Stockes. They meane vtterlie to roote out ỹ Nobilitie and al noble Bloud, as they haue done alreadie at Geneua, and in thoſe Catons of Suitzerland, where this fifte Goſpell reigneth. The deputies that repreſented the three eſtates of Burgundie in their Diſcourſe vppon the Frenche Kings Edicte of pacification are my Authors of this reporte. If thou be a Ruler and in authority, con-

Remonſtrances au Roy des deputes des trois eſtats de Burgoigne ſur l'edict de la pacification: part. 2.

consyder their conspiracies and treasons against all Magistrates. If thou be a mā of the Churche, marke here their malice and extreme crueltie against all Gods true Ministers and Vertuous Priests. If thou be a faithfull subiecte amonge the Commons, see theyr robberies, theyr pouling and rifling, theyr vnmercifull extorsions, theyr vnsatiable greadines in gatheringe to them other mens goodes. Finallie, if thou be a true Christian man, Abhorre and deteste theyr VVickednesse, Sacrilege, horrible blasphemies, and impietie against God and all his holy Mysteries. To be short, I truste no man wilbe offended with the reading of this Oration, but only such as in their

owne

owne consciences feele them selues guyltie of these cõspiracies and treasons herein mentioned, and therfore seeme to be touched nere the quicke. And yet perhappes, by Gods grace, this soure medicine, though it smart, may worke in some of them also, first shame, then repentance, and last amendement of suche vngodly purposes and enterprises, and call them backe againe thither, wherehence they fell, to doe their former workes, as the Spirit of trueth sayeth, in the Apoc. 2. fear of God, the vnity of his Church, obedience of theyr Princes, and charitie with theyr neighbours. But sure I am, it will litle please M. Iewel and his Companiõs, who by wryting, preaching and printing, First prouoked with great confidence and

bragges

brags the Catholikes to wryte their mindes in matters of controuersie and questions about Religion, wisshing that the Queenes grace, (for whome we daily pray) woulde not onlye license them, but commaunde them to wryte: And now that diuers haue wrytten full learnedly to their confusion and shame (meddling nothing with the affaires and politike Gouernment of the Realme, but only with poyntes of Doctrine) they haue none other way to answere and make their party good, but to turne their tale, chainge their tune, and report that the wrytinges of the Catholikes are seditious, and tende to the disquieting and disturbaunce of the Common weale, that the authors thereof are vnnaturall and disorde-

red

red ſubiectes; and ſo by ſuche falſe informations labour to procure the meanes to ſtay and let to come into the Realme ſuche Bookes as detecte their Vntruthe, Falſhode, and Hereſies, and are moſt profitable for all good Chriſtians and true Subiectes to reade, in theſe daungerous daies.

If they practiſe the like againſte this little diſcourſe made againſte Commotions for Religion, they ſhall declare plainly and make the worlde vnderſtande, that they are not true Subiects to the Queenes Maieſtie, nor yet faithfull to the Nobilitie, nor frindefull to the Cõmons of their owne natiue Countrie. For here is nothing but a Detection of falſe and wicked Treaſons againſte Princes and Rulers, and, as it were, a hole-

ſome

ſome Triacle for Magiſtrates and faithfull Subiectes, againſt the contagious infection and daugerous peſtilence of rebellion. Fare well Gentle reader, and with the manners and behauioure thou ſeeſt in our Miniſters at home compare and laye together theſe Straunge doinges of their Fellowes and Companions abrode in other Countries. So ſhalt thou perceiue, they are of one ſprite

Math. 7. *and ſtampe, and (according to the Counſell of Chriſt the ſonne of God) know them by their workes, as y tree is knowen by his frute, and by that meanes learne to auoid them, and beware of them. From Antwerp. Maij. 9. Anno.*

1566.

Ihon Fouler.

Againſte the vnlawfull insurrections of the Proteſtantes of our time, vnder pretēſe to reſourme Religion.

Two principall thinges in euerie Cōmon weale haue at all tymes bene eſpecially eſteemed and taken for the chief. both which now in this our age throughout al Chriſtendom the deſperat boldnes of certaine moſt wicked perſons hath diſturbed: I meane, Religion, and Peace.

The queſtion of God allmightie his true Religiō prophaned, I leaue to thoſe men to handle, to whoſe cuſtodie and credite the holy Myſteries of Chriſtian Religion are, by the diuine Authoritie of Gods ordinance, committed: whoſe learning, wit, and eloquence may further muche the defenſe of ſo weighty a matter, whoſe profeſſion, Authoritie and vertue,

ought

ought to be alwaies emploied about such Godlie affaires.

The other argument, that is, of Peace broken by Seditions, of Publike and good Order troubled, of Magistrates, vnder pretense of reformation, contemned, of God and mans law offended and transgressed, ẏ cause and lamẽtable matter I had also at this time gladly omitted, leaning it to the handling of the eloquente and wise, that are practysed in Publike affaires, grounded in knowlege of the lawes, and weightie Policies of Princes: had it not bene, that I was at this present first moued to take the ruefull Discours thereof in hand by the earnest request of such, to whome lightelie, without iust excuse, I may deny nothing: then, lead (as it were) thereto by hope and regard of your most courteouse gentelines and patience (right worshipfull Audience) and finally drawen and driuen to speake by force of the hatred I bare to so vile and villanouse a matter, least, perhaps as by mine, so by all other mens silence so hainouse a thing should haue escaped quite vnspoken of.

For

For in very deed when I considered & weighed the matter wᵗ my self, mine opinion told me thus, That this right worthy Seat wherin I now stand, was wōt alwaies to be the place oyē only to most eloquent Oratours, occupied most commōlie by most graue and auncient Doctors, whose accustomed maner hath bene to bring hither, and to poure into your most learned eares nothing but such stuf as was inuented by great wit, framed wᵗ much diligence, atcheined & finished with grauitie, iudgement, arte and eloquence. And as for me, were it so ẏ I had al other thinges requisite to such a one that worthely might attempt this publike exercise and entrie of cōmendation in matters of learning: yet (to saie the verie truthe) I thought myne age scarse ripe enough for the graue rome of this so worshipfull a place. And withal, besides these defectes, this also did put me in verie great feare, least as somtymes Demosthenes, ẏ cheife Pere of al Greke eloquēce, framing hym self to speake in ẏ presence of Philip king of the Macedons, happened in the very beginning of his Oration to stay, to lack

vtterance & wordes, being astonied with the Royall Maiesty of so great a personage: so in like sort I, addressing my selfe to talke in this so great an assēble of most learned Audiēce, shuld haue peradnēture the very same, or ẏ like chaūce & fortune.

But this needeles doubt, and feare, proceding of the fainte & bashfull shamefastnesse of youth, was at length somewhat dissolued by the comfortable exhortations of my frendes, and is now at last quite remoued and put away by the most chearefull sight of this your gentle presence and pleasant countenances, wherewith I fele sensibly my selfe to be marueilously now refreshed & pronoked, as it were, to speake boldly & with good courage. For who wold be afraid to speak of Seditions in the presence of suche quiet persons? Against treasons, before moste faithful Subiects? who would doubt in the hearing of Officers and Magistrates, to talke against tumultes, robbing, stealing, cōspiracies, cutting of thrates, spoiling of Countreis, burning of Cities, sacking of Churches, wicked sacrilege, & most impiouse contempt of thinges ap-

pere

pertaining to God, & finally against the very bane and pestilence of all commendable alliaunce and vnitie of Common weales, & the vtter ruine and destruction of all Ciuill Policy and good Order? For what one mā of you all (right honorable & worshipfull) wold gladly or willingly allow and beare suche & so hainous enormities in any Kealme or Country?

I wil therfore go forward in my matter & speake: yea, & now hauing gathered courage by ỹ assured hope of your gentle patience, I wil say boldly, that the Protestantes of our time haue not done well in putting them selues in armes vnder colour of reformming Religion: ỹ they haue done therein against all law, right and equitie, not without intolerable iniury, damage and wrong in euery respect to ỹ Publike estate of Christendome. In this poynt consisteth ỹ whole weighe and cōtrouersy of the question ỹ was yesterday (according to the custome of this schole) proponed to be the argumēt of my talke at this time.

I will first open and declare vnto you, ỹ there was no cause or iust occasion, why

these men should rise & make insurrection.

2 Then, that they toke weapon in hand without any authority, cõtrary to law, & in despite of al Magistrates and Rulers.

3 Last and finallie, ỹ they vsed thẽselues so cruelly, & handled their swerd so bloudily, to the greatest damage, hyndrance & losse, that euer was felt in Christendome.

With these limites and boundes I make, as it were, a traucrse and close my self within a circle, out of the cumpasse whereof the discourse and order of my talke shall not straie: that by these meanes both I, out of infinite matter that offreth it self in the hãdling of this cause, may haue certen special pointes marked and chosen wherof I may treat, and also you, euen now before hand, may forsee & beare in mynd, in hearing what things, your learned eares are lyke to be employed during myne Oration.

I deny vtterlie, ỹ there was any good or reasonable cause, whie the founders & brokers of this new Gospel should be driuen or prouoked to put them selues in armes against the Catholikes. This is ỹ first poynt wherof I promised to speake.

whiles

whiles in few wordes I declare & proue this vnto you, I humblie request you, w diligent attention to mark and geue ear.

It behoueth alwayes, ẏ there be very great causes proued why, before chainge of lawes shuld be in any common weale procured: & in very deed it ought to be a maruelouse occasion & the greatest cause of all causes, whie the innouation of Religion (being alway ẏ very backebone of al Realmes both Christian and Heathen) shuld be attempted. But that either this or that should be don by force and armes, by warre & rebellion, by fier & sweed, by murder and bloudshed of the good and faithfull Subiectes, there can neuer any reason or sufficiente cause be alleged or brought why and wherefore.

I remēber, amōg many othee notable lawes, wherwith in times past the Locrenses ruled their cōmon weale, it was with great policy and wisdom ordained, ẏ if any mā wold go about to procure anī chainge in the publike affaires of ẏ estate, he shuld stand vp in a high place, & there hence speake his minde freely to the people, being then there assēbled about him:

 but

these men shuld rise & make insurrection.

2 Then, that they toke weapon in hand without any authority, cõtrary to law, & in despite of al Magistrates and Rulers.

3 Last and finallie, ỹ they vsed thẽselues to cruelly, & handled their swerd to bloudily, to the greatest damage, hyndrance & losse, that euer was felt in Christendome.

With these limites and boundes I make, as it were, a trauerse and close my self within a circle, out of the cumpasse whereof the discourse and order of my talke shall not straie: that by these meanes both I, out of infinite matter that offreth it self in the hãdling of this cause, may haue certen special pointes marked and chosen wherof I may treat, and also you, euen now before hand, may forsee & beare in mynd, in hearing what things, your learned eares are lyke to be emploied during myne Oration.

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I remēber, amōg many other notable lawes, wherwith in times past the Locreuses ruled their cōmon weale, it was with great policy and wisdom ordained, ẏ if any mā wold go about to procure anī chainge in the publike affaires of ẏ estate, he shuld stand vp in a high place, & there hence speake his minde freely to the people, being then there assēbled about him:

 but

but yet with this condition, that all the while he spake, he should haue a rope tied with a riding knot loose inough about his neck, the which rope should be so lõg, that the other end therof might lie on the ground betwene their feete that hard his discourse & deuise: to this effect, that, if in ỹ end of his tale ỹ people wer perswaded that it was for their cõmon cõmodity and profit, to make that chainge and innouation as he had said, then he shoulde come downe without any harme, and be dismissed with muche commendation and fauor: els the Audience out of hãd might pull the rope and reuenge with present death the rash attempt and seditious enterprise of such a one as wythout good cause, bestowed his busy braine about chainges and alterations.

If it had pleased the Princes and Rulers of ỹ world in this our time to haue established and practised this lawe, we should haue no nede now to sighe at ỹ sight of so miserable a confusion, disorder and troublous ruffling of all things, nor should not haue sene of late, and yet see this so lamẽtable an estate of the world,

so

so many warres, Tumultes, Slaughters, Ruines, so many Churches suppressed, so many Townes ouerturned. finally we should not now rue so many wicked Sacrileges cõmitted in prophaning of Gods Mysteries, & sacred things appertaining to his Honor and Seruice.

But alas it was free, without any feare of the rope for these authors and forgerers of Sectes, frankly and boldly to perswade with the people, and bestowe their wordes as they liste. And would God they had staied there, and had disbursed nothing but vermished woordes: they wente further from woordes to woundes and Blowes. They hadde the word in their mouthes, the Sword in their handes: their word sounded peace, their Sword coyned war: their peace serued for a guylful cloke to couer craft and deceyt, their war was employed to execute violence, cruelrie and murder. was there none other meanes to plant that bloudy Gospell, but to attempt Reformatiõ in ỹ state of ỹ Churche by ciuil warres, insurrections and Rebellion? Put vp thy sword in the sheth,

saied Christ to S. Peter: Drawe with thy sword for the Gospell, sayeth the new Gospeller. There was a Companie of desperat & wicked personnes ỹ ran lyke mad men vp and down the streates of Paris with glistering naked swordes in theyr handes, and cried out, the Gospel, the Gospell: when they meant nothing els, but to bring a sort of cursed Sectes and wicked Heretics into the Realme.

Claud. de Saincktes du Saccagement des egliſes. fol. 57.

It was not (I assure you honorable & worshipfull) it was not the Gospel they brought, except they hold it for a Gospel to cut in peices, to sacke, spoile and quite to ouerthrow w blowes & naked sword all ỹ ỹ Euangelistes buylded w ỹ word. It was not Gods quarell at all: that bloudy bickering was neuer taken in hand for Gods sake. And in this behalf I call to wittnes euen the self same man, that was our most earnest & fierce aduersarie in this question, who was ỹ occasion of al our calamitie, and was the Author and maker of this lamentable Tragedie. In this matter, I say, I call thee, frier Luther to witnes. For out of whose mouth (I pray thee) fell ỹ worthie

saying

saieng in the noble assemble of ẏ learned and honorable at Lipsia: Neither was this matter euer begonne for Gods quarell, nother shalbe ended for Gods sake. O noble sentence, and worthie in deed to come out of his mouth, that would be called ẏ heauenly Prophete, ẏ third Elias, ẏ fifth Euãgeliste. was this matter, say you, neuer begonne for Gods sake? I beleue it wel. what was then ẏ cause, I pray you good fyr, ẏ ye made so cruel, so long, so deadlie warre against ẏ Christians, ẏ ye sticked not to trouble al Christendome ẇ ciuil batayle, ẇ insurrectiõs & vprores, ẇ tumultes, seditiõ, & rebellion? ẏ ye could find in your hartes, to fight against your own parẽtes, & your own childrẽ, against your Rulers & magistrates, yea & against ẏ church of christ?

War ought neuer to be made without most waighty occasion. For it is ẏ part of a wise mã to try all meanes & waies, rather thẽ to lay hãd on his weapon: but ẏ mẽ shuld fight at home in their own cõuntrie against their own felows, their own neighbors, their own parẽts, there is no reson nor cause ẏ euer cã be fosid for it: or

Luth. in disput. Lipsic. 1519. test. D. Empser. D. Eck. & Legatum ibi præs.

surely

ſurely if any,be,it is this,that it be don by Cõmiſſion & lawfull authority for Gods honor,for Gods ſake only, & for none other reſpect: & you, ſir Luther,do flatly, (and yet moſt truly)deny,that theſe your doinges were for any ſuche reipect at all.

If I were able to ſay nothing in this matter, but this ẏ thou thy ſelf ſaieſt for me,yet out of doubt,by ẏ verdict & iudgemẽt of al honeſt,wiſe,& indifferẽt men,I ſhould preuail in this cauſe, and proue al your ſect to be ſeditious, raſh,cruel,wicked,traiterous againſt God & man, for ẏ without any iuſt occaſiõ, ye haue ſo long & ſo cruelly troubled the whole eſtate of Chriſtendõ. But you ſay, ẏ faith was wel nigh quite quẽched,& out of the Church. It is a wonderous matter ye ſpeake of. Chriſt praied for S. Peter,that his faith ſhuld neuer faile. And wil ye ſay,he praid in vaine,loſt his labor,and could not obtain his prayer: that were iniury and reproche to the ſonne of God. The holye Ghoſt came downe from heauen into the Church here militant on earth, to teache her al truth. Hath he not taught her? you blaſpheme the holy Ghoſt,ſo to ſay.

But

But goe to: let it be graunted that, as you imagine all maner of fonde & absurd thinges, so you thought in this poynte with no lesse madnesse, that the Christian Faith was lost, or at least that Christian Religion being nigh ourwoorne and spēt before your happy daies needed to be restored by such excellent, graue, godly, and wise men as you were, replenished with all maner of knowledge, vertue and heauenly giftes of the spirite.

To be short, your purpose was, ye say, to reformme the Christian Faith. Howe then: when you could not therin preuail, nor persuade the people, that was somewhat stubburn and stiffenecked perhaps as you iudged, did you thinke it the best way by and by with gonneshot, and bytels to beat and driue the faith into their heades:

Who euer being in his right wit did thinke, that any thing might be persuaded by force? Men vse to persuade the minde and not the bodye: but it is moste certaine, that the minde, as it maye be bent, led, and induced by reason, so by stripes, blowes & buffets it can neuer be

com-

compelled and constrained. But it was a carnal Religion ẏ these fleshly Gospellers brought and taught, & therefore they dyd what they could to driue it into mens braynes with strokes, and to prick it into mens flesh with swordes, dags, and daggers. It may be, ye were muche offended wt the vitiouse maners and ill liuing of men now a dayes. In good faith and so were we. there is no honest Catholike man that euer was delighted therwith. But yet when we saw that it was very hard fully to cleanse & purge anie one familie or howshold frō all maner of synnes & sores, we thought it a matter of far greater difficultie & importance, to amend the faultes & heale ẏ wondes of al the whole corps of Christēdom together. therfore of necessity, because we could not remedie ẏ desperat case by reason of the multitude, we bore wt ẏ cōmon and vulgare Deceases and vices of al sortes of men, the cure wherof was more past hope, and did take them patientlye, but yet surely not without great greif and sorow to see them & open preachyng cōtinuallie against them. But

you

you(sowr Checkmasters & most bitter Controllers of maners) went about, lyke Judges sent from heauen or Physitions dropte owt of the skyes, to cõdẽne and cut of with swoord, & burn with fire and gunpowder all at a pushe ẏ faultes and folies of the whole world together.

Yf ye had bene officers hauing Commissiõ and authoritie so to doe, yet your Judgement and processe could not be excused herein from exceding crueltie and raishnes: but where it appeareth ye were but slingbraynes & light Jackstrawes hauing no authoritie at al, ẏ toke vppõ you, without any examinatiõ, without processe of law, without any sentence, to condemne al Christendome, to rack it, to punish it, and with most grenouse and painefull tormentes to teare and turne vpsyde down ẏ whole world: what shall I call this but a blondy Butcherie, a haynous wickednes, a dyueliſh dealing, an impietie neuer to be pardoned? O but (say you) the Catholikes did lyue vitiously, the Clergie were out of order, the Princes and Rulers ruled not as they should: yea & there were manie ceremonies in ẏ Churche ẏ we could not brook.

I assure you these be greuous & weighty Inditementes. who laid them in, I pray you? who but you, the worst men, & naughtiest liuers ỹ euer trode on earth?

Quid fur accusat Verrem, homicida Milonem?

What blames the theefe Verres his mate? Or cutthrote falles with Miles at bate.

The third Elias him self did playnlye confesse, that the manners of men were far more vitious vnder his Gospel, then euer they wer before vnder ỹ Popedome. He hath said it. It is not lawful to gainsay ỹ same. But if any of ỹ disciples dare deny that, which this theyr great master Pythagoras sayde, the beddes are yet warme wherin these gospellers lay with other mennes wiues: the Townes and Cities smoke yet of the fire, wherewith they burned houses: the earth is moiste at this houre with the bloude of manye good subiectes whome they haue slaine: theyr Purses do swel, and are yet at this present puft vp with the goods they gathered, and gaines they got by roberies, Simonye, and Extortion.

Georg. Wicel. in retect. Luth. & Luth. in sua postilla su. Dō: 1. aduētus.

Shew forthe thy brasen face, Martin Luther, and saye if thou dare, that thou art an honester and better man, then the

vertuous and graue Fathers and Pre-
lates of the Catholike Churche: I wyll
out of hād bring in against thee, the pub-
like Edict that the most noble Charles
the fift our late soueraigne Emperour of
happy memory; made against thee at
Wormes: the witnesse of the greate and
mightye Henry the eight King of Eng-
land, whose sacred Royall crowne (be it
spoken here with leaue) thou, like a slut-
ish slaue, vaunteſt, thou wouldst anoynt
with durt and donge of thy dronken bo-
dy: The decree of the most renowmed Si-
gismund king of Polet and by these evi-
dences I wil by and by convince thee, & Edict.
proue that thou art worthy to be caste, of Worm.
Rebellion, Sedition, Sacrilege, Impie- Carol. 5.
ty, Heresy: Finally of all manner of wic- contr.
ked vices and hainous offences that can Luth.
raigne in a man. What canst thou lay a- An. 1521.
gainst these witnesses, who were, at that Resp.
time, the noblest, the best, the worthiest of Regis
credite, of all that liued in our daies? Ang. ad
ep. Lut.
ep. ad
Duces
Saxon.
Lut. li.
cont. Re
Angl.
Edict.
Re. Polo
con. Lu-
theranos

These worthy Princes Proclamati-
ons and Publike Edictes sette oute a-
gainste thy wickednesse and Naughtye
beha-

behauioure, are euery where in euery mans hande published in print to the vewe and sight of the whole world.

Come vp againe hither frō hell, if thou canst Jhon Caluine, & tel truth seing al ye world knoweth, ye thou diddest kepe ye space of fiue yeares together a Nunne, who was a Renegate out of ye Nūnerie called Veilmur: ye thou diddest paye two crownes a moneth for her borde in the towne out of ye poore mens boxe of Geneua, vppon condition she should come euery day to make thy bedde and learne her lesson out of thy Gospell, & practize how to beare ye burden of wedlocke patiently: and at last, when she was great wt childe by thee, and had now caried abowt ye burden of her bealie three or fower monethes, that thou didst bestow vppon an Apostate Chanon dwelling at Losanna thereby, both the cow and the calf in mariage, a Gods name, as thou calleste it, but honest mē were euer wont to call it sacrilegiouse whoordome.

This is writen in a frenche boke intitled Passauant Parisien printed at Paris in S. James streat at the signe of the Elephāt. A.1559.

Denie, if thou dare, Theodore Beza, ye, according to ye Gospell of thy Apostle & master Simō Magus, thou diddest sell twise to two diuers mē for readie monie

See the preface of Beza his confess iō.

thy spiritual liuinges, whereof thou hadeste in Fraunce many more then thou were worthy of, for the which thy lewd and duble dealing the byers that bought thy benefices, haning now by the lawe lost them, procured thee to be denoūced excommunicate, and to be proclaimed for a notorioūse Excommunicate person by the Crier, about all the market places of Paris: Denie, if thou canste for shame, that now at this present in Losanna thou keepest, vnder the false name of pretensed mariage, in filthie adulterie, the wife of a poore Taylor, who, excepte he be lately dead, dwelleth yet in the Harpestreate at Paris: That when she (her name, as thou calleste her, is Mistres Candida) fledde to Hewle the common Stewes at Paris from her houshande (because, hauing taken her in adulterie he had geuen her a gaishe with a knyfe in the hip, and because she had bene put in prison, for that she fetchte a friscoll, when she was merily dawning in a wine tauerne wt her customers, and sayd, hoighe one leape more for all Christen soules) thou cammeste thither to visyt Mistreſſe beautis.

and comfort her, and to currie fauor, and when thou haddeste made a filthie boke of vile and bawdie verses and rimes in her prayse, at length thou tokeste her away therchence, and hauinge made a greate purse of mony, by Simonie, Sacrilege and spoilinge of Churches, thou cariedst her away with thee to Geneua, where Caluine sollennized a mariage betwen you. As for thy other most wicked doeinges afterward in Fraunce I say nothinge at this tyme.

What shal I here reken vp and open to your learned eares ỹ vile behauiour, the leacherous liuing, the abhominable adulteries, the filthie whoordomes, the dubblenes, the robberies, the crueltie, the Sacriledges, of other of the same stampe, who vnder colour of Religion and hypocritical name and Title of Ministers and Gospellers deceaue and beguyle the whole worlde? To make few wordes, the abiects & outcastes, the most wicked and base of all sortes of men are gon to this gospellysh Cõgregation like chaf winowed out of Gods floore, or like as vile filth & ordure doth run & flow in

to a

to a stinking gutter or sinke. But especially if we cõsider ỹ Patriarches of this Synagog, the chief Authors, the makers and Masters of these Sectes: we shall plainly see, as in part I haue declared of the three forenamed Captains, ỹ ther was neuer in the Church of Christ such wedes sprong vp, so lewd, so lecherous, so proud, so arrogant, so spitefull, so malitious, so wicked. For they are so clad with al manner of naughtines, that ther is nor hand, nor foote voied of vice, nor any one part of all theyr bodies vnspotted, nor any wicked acte absent from theyr whole synfull carcasses.

O ye vertuous Reformors, could ye beare with all these abhominations in your owne manners, & could abyde nothing amisse among Catholike mẽ? The flame of your fyrie Charitie was so hot, that ye dydde your beste to burne vp quite other mens faultes, yea, the men themselues, theyr Cities, houses, dwellinges and all. But ye would not so muche as sweale your owne Coates with the leaste sparkle of that consuminge fyre.

If all they that had offended most, had first suffered punishemēt proportionable to their deserres, you had gon to the pot ere this: it had bene your lot, who euery one of you haue moste wickedly transgressed God and mans law, to haue gon first to the gallowes. Would God that order of iustice had bene obserued: there had bene by this tyme not one of that your wicked packe and Conspiracie lefte alme to punish the Catholikes so cruelly with warre, fire, and sword, liued they wel or yll.

But you can spare your selues well inough, & are in ỹ meane time so streight laced, that ye cannot find in your cankered consciences to pardon any offense in other men. Ye were so inflamed with the zeale of the Gospell and of Godes house, that ye cried out against the Catholikes and proclaimed them Superstitious, Adulterers, Tirannes, Idolatres &c. If all be true, as you say, in deed it is a weightie matter worthie to be sharpely loked vpon that ye lay in against them. But if all these be but lyes, fables, and false surmises of your owne mali-

malitiouse stomakes, as they be in dede, then you vncharitable backbiters, you most impndēt sclaūderers, haue deserued to abide your selues the iust punishmēt due to those faultes, ye falsly fathered vpon other. But ye were wily foxes, ye escaped well enough. For ye did not, I warāt you, as ẏ law ordaineth, put your names to the inditemētes & accusations subscribed with your owne handes to bind your selues to be readie to receaue the punishement of the faultes ye layed against other, if ye failed in your proofs. Yea, and ye behaued yourselues yet more impudently thē this, and more contrary to all order, processe, and forme of lawful proceding: for in this your monstrous iudgement of Reformation, you wer the accusers your selues, and you, the selfe same men, the witnesses, the iudges, the hangmen, and most cruell bouchers to execute your owne vnlawfull & wicked sentence. It may be, this touched you neere ẏ quick and caused you to winche and strike, that because of your profession and vow of perpetual chastitie, wherein ye promised to line chaste during your

Pœna Talionis

Subscrip tio in crimen.

lines, ye were not suffred freely to mary, to beguile poore simple women, to bathe your filthy bodies in the stinking puddle of carnall pleasures. What then? It had bene your parte to stande to your owne promise, though ye had made it to your mortall enemie: howe muche more had it becomme you, to haue kepte the vowe of Chastitie ye made to God almightie? But twyslhe: you were werie of your vowe, it repented you that euer you made it, ye dyd sette naught by it, ye were of that mynde peraduenture, that ye had rather be damned for euer, then to treade for a shorte space the streight narowe way that leadeth to heauen.

Fides hosti seruanda.

Wel, if it were so that nedes ye would to it, and caste your Vowe on the hedge: yea needed not streight wayes to fight for the mater. For ye had the common Stewes and brothell houses open at all tymes, and euery where at your pleasure. Lighte women maried, and vnmaried, yea and Nunnes that had professed Virginitie, as you had done, were ready by your lewd perswasions (more was the pittie) to serue your filthye lustes,

lustes, to keepe you companie, to goe to the diuell arme in arme with you.

But what if perhappes some of you dwelled among good men in suche well ordered Townes, where good Rule was so narowly loked to, that by no meanes they could be suffred to haue a Mistresse Candida for a vessell of easement, as ye call it: was that a sufficient wrong and iuste quarell for you to take Pepper in the nose, and swoorde in the hande, and by and by bidde Battaile: were ye bound to stand so stoutly to Ladie Lecherie, Dame Venus, to maintain the liberties of her Kingdome and Gospel so streightly, that if euery one of you in euery place were not permitted freely and without checke to cherishe his carkasse vp a whore, ye shoulde for reuenge of her quarell trouble the Gospell of Christe, diuide with Scismes the Churche of God, make suche a seedition, suche a sturre, suche an vprore in all Christendome, as neuer any Barbarous, Rude, Sauage or wild people made the like?

It is Couerdales Phrase.

Some of your side suffred for ỹ words

sake, for so ye cal ẏ cursed gospel of yours Yea and well worthy to, I assure you. For they never ceased to bark at Prelats & Princes, to worke al meanes to wring the sword out of their handes, to trouble and disorder ẏ state of common weales: Finally they never had their ful of their sundrie wicked practises against God, of their raishe madnesse and furiouse blasphemies against the blessed Sacrament of the Altar.

Yea, but you saie it was the very true worde of God they preached, they were the men of God, the Martyrs of Jesus Christ, the Apostels of Christendome. These be high Titles. will they be any higher? I wil speake for them, to set thē vp one steppe more. They were those that labored to clyme vp to the North, to place their seates aboue ẏ cloudes of the heauens, to be like Lucifer, Checkmates with God himself. And what of al this? was it meete that because they could not freely and frankely preache the worde, therefore by and by they should lay hand on the sword?

The

The Apostles of Jesus Christe were wõt to suffer, not to gene blowes: to take not to doe iniury. S. Paule was cõtent rather to leese his head, and pacientely to suffer the sword, then to strike or cause any to reuenge his quarell. S. Peter was wrongfully crucified, and yet procured no man to be troubled for it. Why do not the new Apostles folow the olde Apostles example?

O Master Ministers, it is a very hard word ỹ ye bring vs. for ye speake gõne stones, your Gospel is to hot, ye preache fire and powder, your Religion is to cruell, it breedeth bloud and murder. Jesus Christ was contented to ride on an Asse, the Apostles thought it no skarne to goe barefoote: and we embrace gladlye, with reuerence their patience, humilitie, vertue, and mild manner in planting the Gospel. But you ride to preach on barbd horses, & put on the corselet not of faith, but of iron and steele, to set forward your straínge Religion. Al the world may see, that, as the maner and order of your procedinges is contrary to Christ, so all the stuffe ye vtter, is likewise contrary to his heauen-

heauenly Doctrine. what? Could ye not suffer Martyrdome gladly for the gospel? No forsoth: ye chose rather to slay thē to be slaine, & no marueil. For ye loked for none other commoditie by your Gospel, but a loseneſſe and liberty to liue at your pleasure. And therfore such Gospellers for such a Gospel were very loth to leese their liues. The theefe wil neuer gladly suffer deathe and spend his life in defense of theft: for he purposeth to haue none other frute and profite by theft, but his sweete life in this worlde maintained at pleasure. He that loseth his life, sayeth Christ, preserueth it into life euerlasting: but you were loth to lose yours, for that ye had no hope to haue any euerlasting life for it. Ye held it better to be Martyr-makers, thē Martyrs: to do, then to suffer iniurie: How be it, to say the truthe, ye suffred no iniury whē ye suffred death for heresy, for ye deserued no lesse. But, when ye murdred other, ye did great iniury, whether they deserued to die or no: For that ye had no authoritye so to do.

Ioa. 12.

Hold stil your hands a little whyle, lay downe your Swordes and priuye

Dag-

Daggers, let your fury coole, and harken to reason, and ye shall plainly perceiue, that there is great oddes betwene the order and due Ministration of Iustice, that the Emperoure and Christen Princes vsed to execute againste your wicked transgressions: and your impudent boldnesse, Traiterous Rebellion, and Bloudy Cruelty against Christendome. By the authority of God allmighty they beare the sword, and haue power to punishe the wicked: but, as for you, who made you, I pray you, rulers and Iudges in Israel? O vnhappy dayes, O wicked manners of our daies, maye we crye at this time with more iust occasion, then in his age Marcus Cicero did. Rom. 13.

Bondslaues refuse to beare the yoke vnder their Maisters: Subiectes disdaine to obey the Commaundementes and Rule of their Magistrates, Theues would be Lordes and raigne ouer all. Who be robbers, if you be Reformers? Yea, who then shall be called Spoilers, Ennemies, Traitors, Tyrannes, and Cruell Bouchers, if you be Giltlesse and Innocentes?

To

To conclude in fewe wordes, what reaſonable cauſe doe ye alleage for your ſelues, why ye made warres ſo wicked and ſo abhominable, why ye prepared fire and fagot to burne the whole world? was it becauſe ye were ſometimes burned for hereſie? Truly ye ſuffred not ſo muche nor ſo often as ye deſerued: but if perhaps, according to your deſertes, ye had gon oftner to the ſtake, yet ye ſhould haue ſuffred it patiently for the Goſpels ſake, if ye were Goſpellers (for ſo were the Apoſtles wont to do) at leaſt wiſe ye ſhoulde not haue reſiſted wyth force of armes, becauſe ye were ſubiectes, and were puniſhed by an order of law at the commaundement of the Magiſtrats and ſuperiour powers. Could not the freedome of your Goſpell florifhe and purchaſe you the carnall freedome and looſe libertie of the fleſhe by no meanes without warre? In good ſoothe ye neded not to repine for lacke of libertie. For euery where ye were wont to ſet the vſuall and accuſtomed faſtes of ỳ Church at naught, and fill the panche freely, to cary a ſiſter wife about with you, to toule Nunnes

out

out of Cloysters, and with filthy and sacrilegious Lechery to abuse them: yea & most commonly euery Apostate Monke had his Nunne at his taile. And so it agreed wel, if god wold haue had it so: for,

Holy Kate her holy mate,
And like his like must loue:
By holy trade, a broode is made,
To clime the Cloudes aboue.

Sanctum sancta decet, his artibus itur ad astra.

It was the Frier Apostles pleasure, that his Lady Venus Court should be franke and free. If thy wife, saith he, wil not do it, let thy maide supply her place: the will of God commaundeth, and necessitie bindeth as wel to haue carnal copulation, and as to eat and drinke. Was it your drift to redresse the vitious liuing and loose maners of these daies? It had bene your part first to amend your owne selues, who were the worst in al ỹ packe, and then hardely to lay to other mennes charge what ye could. Or was this your purpose to compell men to receiue your Gospell, and to poure it into their mouthes spite of their teethe? So did neuer Christ plant his Religion, but so Mahumet stablished his cursed sect. Ye labored

Lutheri Ep. ad Præpos. Luneburg.

in

in vaine, when ye trauailed to bring the worlde to your Religion by Villany, railing and dubble Cannons, as easily as the Apostles did win men to the Gospell of Christ, by their goodd liuing, preaching and miracles. How be it in dede, it was neither Religion, nor Gospel, nor Gods quarell that ye ment to further: euen he him self, who not for Gods sake, but for malice against the Pope bega this whole Tragedy, is a currant witnesse in this poynt, and hath constantly so deposed.

Luther began his gospell for malice against the Pope, as he confesseth. Ep. ad Argētin. impress. Hagan. 1521.

Was it to restore the Christen Faithe, (being as ye thoughte well nighe worne out) that ye made so great sturre? Your labor was needlesse: for the Churche of God, the Seat and sure Piller of Truth, hath allwaies, without force and battail, most Reuerently and charely kepte the Faith that was from the beginning cōmitted to her Custody. This Christ obtained of his Father: this shall the Heauenly Comforter the holye Ghoste perfourm for euer. How thē good sirs? was this wel done so to turmoile and tosse the quiet state and publike affaires of cōmon weales, to make a mixture and confusion of whot and cold, high and low, to trou-

1. Tim. 3.

Io. 17.

Io. 14.

ble and turne vp and downe all thinges appertaining to God & man, so lightly, so rashly, so wickedly without any iust occasion, without any sufficient cause, without any good reason?

Men that professed Christianity, haue sought cruelly and outragiously a longe time against Christen men, haue sought their lines and goods, haue bereaued thē of house and home, of Church and Chappell: welthy and rich Cities are imponerished, sacked & spoiled, Church Vestries are voided, rifled & robbed: And now if a man call them to accomptes, & aske the cause of al these their tragical & cruel doings, he shal haue a short answer wt mum budget, except they will peraduēture allege this, ẏ the lofty Ambitiō, ẏ gredy Anarice, the desperat boldnes of certen wātō & lose friers haue ministred iust occasiō of so horrible, wicked, & hainous battel.

Now I come (most gētle Audiēce) to ẏ secōd parte of this matter, to ẏ poynt wherin I promised to make discourse of their cōspiracies and treasons: to the end ye may plainly perceiue, ẏ our Aduersaries were not only wout cause offēded & rashli moued to bēd their minds to fight,

but that also they toke weapon in hand, and had battaile traiterously: and that as they attempted warre without iustice & right, so they proclaimed and pursued the same without Authority and Commission, to omit nothing that should help to fil vp the measure of their so great and execrable wickednesse.

3. It is great pitye, in verye deede it is muche to be pitied, that Christen Princes doe make warre one against an other so often: yea and that, God wot, for light occasion, or wel nighe for none occasion at all. Desire of raigne and soueraignetie, a light displeasure taken vpon a word spoken, Glory, Hastinesse, Emulation of Rulers, haue bred vs many times long and cruell battaile, so that a man might wel now sing as the Poet Horace did.

When Kinges and Rulers kepe ill rule,
The people paies for all:
Their ouersightes, the Commons sighes,
And feeles their wanton fall.

Quicquid dilirant Reges plectuntur Achiui.

The time shall come, Oh, I tremble when I speake it, the time shall come in deede, when it shall repent them to late, that by their lightnesse and raisly panges,

so

so much and so manie mens blood hath bene shed. Yet to say the truthe in suche warres, most commonlie, the souldiours are excused for that theyr part is rather to obey, fulfil and accomplisshe their lawful Princes and Capitains commaundement, then deliberate, dispute and reason of the equitie of the cause wherefore they fight. But in this domesticall insurrection, in this monstruous Tumulte, and Sedition, that hath bene sturred vp these many yeres vnder pretense of reformation in maters of Religion, wherein nor Capitaine, nor Magistrate, nor Prince, nor Emperour biddeth any man strike: where without anie Lieutenant generall, knight Martial, or deputie Captaine all the whole hoste is but an assemble of priuate men, of common souldiours, or rather of rouers, cutthroates and moste crnell murderers, who is voide of haynous offense? what one is free from maliciouse treason? Who of all this companie is able to say, that he is in his conscience giltlesse, innocent and vnspotted?

Priuate men that had no Authoritie at all, bad battaill them selues of theyr

owne headdes, and styckte not, without their Kynge and Soueraigne his commandement, to bringe and receaue into the Realme, forayners, straingers, hyred souldiours and enemies.

I wyll aske them nowe no more, what iuste Quarell, what reasonable Cause they had, to muster and to proclayme warre. Be it, that the Cause was moste iuste and sufficiente, because their pleasure was so: But this I aske them, what lawefull Power, what lawe, what Statute, what Right, what Custome or common Example of Antiquitie, what Authoritie and Commission they had so to doe?

whereas they are but mere Priuate men and Subiectes, called to no Office nor Authoritie at all, nor placed in anye roome or Dignitie in the Common weale: yet they dare be so bolde, as to Muster, to Campe, to pytche a Fylde, they take vppon them to ministar Iustice, and right (right? Rather may I cal it moste vnmercifull wronge) they wyll needes be Rulers, yea and rule al Rulers and the whole rable them

selues alone.

If a man might be so bold as to aske you nowe, right Honorable Gospelinge Cappytaines (as the Renounced Prince and moste Reuerende Father my Lorde Cardinall of Lorraine a fewe yeres agoe asked the Ministers of that Deformed Churche in the Honorable Assemble at Poissie) whence came you? who sent you? By what Authoritie doe ye all these thinges? either ye shoulde be domme without any thing to saye (as they were then a longe whyle) or lye impudentlye; as your accustomed manner is: or be driuen plainlye to confesse and graunte, that ye are but priuate Subiectes, of no Iurisdiction, of no Place or Degree, called to no Office or power to meddle with the Publyke Affaires of Christendome: Finally that (for all these your straunge, marueilouse, and monsterouse Mysteries which ye professe and practise moste impudently and desperately, takinge vpon you to redresse the state of all Christendome, and to Reforme matters of Religion) ye haue no Authoritye at all,

With the after long deliberation answered, that his vocation was extraordinaris

neither ordinarie power in earth, nor extraordinarie Domunission from heauen. For ye shal neuer be able to proue either this by Miracles, or that by letters Patentes.

Luder in the German tonge is as much to saie as a slaue or a knaue. Vide Bũderiũ in detect. Nugar. Luthe.

As for Martine Luther (or rather Luder, but that for shame he chaunged that filthie name of his) borne at Islibium in Saxonie, and begotten of a Sprite Incubus (as the common reporte goeth) who is your chiefe Apostell and Patriarche: we knowe him verie well, what he was, whence he came, and what authoritie he had. When he was a yonge man he studied the ciuill law, and afterward when for his recreation he walked in the field nigh the Vniuersitie of Erforde, he was stryke̅ down to ẏ grounde with a sudden thunderclap and lighting, and his companion, that walked then with him, was with ẏ blow quite slaine before his face, whereat he was so astonied and put in such feare, that he determined with him self to forsake the world, to enter into Religion: & so out of hande made him selfe an Augustine Friere. At the laste he was made Doctour in Diuinitie

Fonta li. 1. Histor. cõ. Sleid

nitie with shame inough: for he came to that degree with the money that was bequethed to an other man, whome, with the help of his Prior, he beguiled. what other estate or degree he had in the common weale, or Apostleship in the Church of God, beside this, we could neuer yet learne by any meanes. But in deede he braggeth verie often, that he is wel assured, that his doctrine and conclusions are from heauen, and that he was sent from heauen to the Germans to be their first Apostle that should preache them the Gospell: for before his dayes he sayed that they neuer had any true Religion or Christen doctrine. In few words he maketh more accompte of him selfe, then of S. Augustine and all other holie and auncient Fathers of Christes Churche.

Luther. in ser. de destruct. Hieruſ. Luth. ad ver falsò nominat stat. Eccl & li cõtr Reg. An.

Luthli. de secul. potest.

This bragginge Thraso telleth manie straunge matters of him selfe more marueilouse then true. This is more like to be true as he reporteth of him selfe, that he had manie times familiar conference and talke with the Diuell. Yea and his Actes & doings during his raigne, written and faithfully regestred by Cocleus

Luth. in de Miſſ. angu.

& other of his neighbours men of great learninge and credite, do most manifestly declare and proue, that from ỳ diuel also his familiar frend & Prince of this world he receaued authoritie and commission to punissh all good and honest men, and to gainesay and withstand the holy Masse.

Anton. Democ. de Missæ sac. c. 2. Joá. Vaquerius lib. de Tentat.

Jhon Calnine borne at Nouiodunum in Picardie, a man banished frō his countreie for his wicked behauioure, and whiles he lived in his countreie, the veriest vnthrifte and naughtiest verlet of al his companions, first hydde him selfe at Basile, then beganne to shew his head at Straseburge and preache to the Renegates and Apostles there: At last came to Geneua, and put out the Deputie of the Citie, expelled the Bishope and all the Cleargie that were honeste and Catholike, with all the vertuouse and substantiall Citysens, and so wanne Authoritie and beganne to raigne there like a Conquerer by the lawe of treason and force of armes.

Vide Lindani Dialogū inscript. Dubitāt. Fol 139.

what neede I here againe bring you in mind of that Epicure Beza the Burgonion, a Licentiate in law, who taketh so much

so muche Poeticall licence, that in his bawdie and fylthie Epigrammes he passeth farre the wanton Pagan Poetes Martiall, and Tibullus? What shall I speake of Bernardinus Ochinus ye Italiane, who laboreth to plante the beastly Doctrine of Polygamie, that is, that more then one wife at once may ioyne wt a mā in ye state of lawful matrimony, willing therefore and perswadinge men to be Manywiuers, as the Turkes are.

What shall I tell yon of Peter Martyr the Renegate Moncke, or of Bernarde Rotman an vnlearned Asse that beganne to professe learninge, and by color of only Scripture, whiche he vnderstode not, expelled the Catholikes out of the Citie of Munster? Or of Jhon of Leid ye tailor, ye furiouse captaine of the mad Anabaptistes, who, within a yeare after, got ye vpper hand of Rotman, draue out ye Lutherans, brought in ye Anabaptistes begā to raigne in ye very same Cit, hauing won & cōquered ye field by ye same crafte & pretēse of scripture only, as Rotmā did before, & so gaue him a fall in his own turn & serued him wt his own sance?

or of Oſiander that Holie Man commonlye called the ſeconde Enoch, a Goddes name, or of Carolostadius that rude maried Archedeacon of wittemberge, who became afterwarde for merſoly a mad and vnſkilful plowghman, to the wonder and laughinge game of all that coũtry. Or of Illyricus, Muſculus, Farellus, Mirettus? Or of Bucer, Morot and Malot, the ringleaders and teachers of all miſchefe? good God, what a rable haue we here, what a noble ranke of vertuous, graue & renoumed Fathers is here? ſuch as I aſſure you, no honeſt and diſcreete houſeholder woulde euer ſuffer by his good will to tarie within his doores.

Such Champions are they that profeſſe them ſelues to be the Aduerſaries and enemies of the Catholike Churche: theſe be ẏ captains that ſtand againſt the Biſſhopes of Chriſtes Church, ẏ kinges of Chriſtendome and Rulers of cõmon weales. Such are the Oratoures and Preachers that vſe to declaime, to raile, to thunder againſte the blood & Shrines of Martyres, againſt the Catholyke and priuer-

vniuersal Religion of the Christians, against the mystical and holy Sacramentes of the Churche: Yea and sticke not, like madde dogges, to barcke and baye against ỳ very blessed and pretiouse body of our Lord Jesus Christ. These, yea such fellowes as these be, are they who nowe these manie yeres, vsurpe a Lordly authoritie ouer vs, whome we are compelled to take for our maisters, who take vpon them to controlle the doinges and maners of all the whole world: And yet can we learn by no meanes wherehence came this so Imperiall a soueraigntie, or who gaue them so greate and princely Authoritie; except we say they had it of Satan, and ỳ they be the very vndouted prophets and Forerunners of Antichrist.

The Bysshoppes and Prelates of Christes Church doe excommunicate the out their flocke, and seperate them from the mystical Society, fellowship and Communion of all Christian men. The Christen Princes and Rulers of the worlde do banniſsh them, do take them for outlawes, and both by proclamations and force of armes trauaile with much care

and

and diligence, to defende and ſaue themſelues and theyr louing Subiectes from them: God allmightie the Omnipotent Lord and Ruler of heauen and earth neuer ſignifyed to the worlde by any miracle, Signe, or ſeely token, that we ſhoulde take ſuche as theſe are for hys Commiſſioners or Deputies: excepte a man will ſaye, that this is a Miracle, ỳ theſe fellowes oftentymes (whyles in the preſence of the People, they faine that they are able, in the Vertue of the Goſpel they preache, to reſtore the dead to lyfe) doe make the liue ſtark dead, as a certaine Preacher did, one Mathias in Polonia, and the like is crediblie reported of Jhon Caluine at Geneua.

Howe then? what ſhal we take them to be? In fewe wordes, they are theeues that come in by the windowe, they are Murderers, Traytours, Heretykes, Satans Miniſters. For why, theyr doeinges declare no leſſe. They doe the Commons wronge, they conſpire againſte Princes, they diuide the Churche with Sectes, they prouoke God hymſelfe with horrible Blaſphemie. By flatterie,

terie, and bearinge themselues a lofte like graue bearded goates they currie fauor with the simple people, and studie to be in credit with ẏ Cōmons & basest sort, by clawing them where they itche, and telling thē faire tales of liberty, loosenes and light burdens, such as they know the people are glad to heare. Otherwise in verie dede they haue nothing to do with such affaires as they meddle wal. They can neuer beare out themselues by any law of God or man, for takinge vpon thē the office and profession of Refourminge Religion, nor excuse them selues by any meanes frō hauing don to much amisse, and moste greuouse wrong, in that they toke weapon in hand and made war.

For they, being but priuate mē, yea & ẏ ẏ most vile, base, & worste of al men, in raging choler & furiouse madnes, did stād vp, gainsay and resiste the lawes and magistrats, did sturre thē selues & others against theyr Christiā Emperors, kings, & rulers, did seperat thēselues from the compani of al honest & faithful subiectes, did bid battail to their owne natiue cōuntry, did reioyce & triumph in their wicked and rouing theeuerie.

O God immortall, howe many, howe greate and hainouſe treſpaces are here couched together in this one wicked and curſed attempt? The native borne fighteth againſt his owne countreie, one fellow ſtriketh at an other, the ſonne ſmiteth his Father, the ſubiecte aſſaulteth his Gouernour, the Souldiour turneth the edge of his ſworde againſt his owne Captain, one Chriſtiã purſueth an other Chriſtian with deadlie blowes, with gunnepouder and fire: finallye mortall man prouoketh euerliuinge God with miſchiſe, wickednes and blaſphemies.

O moſte mercifull and higheſt Lorde God of heauen, to what vnhappie dayes haſt thou brought and reſerued vs, that we ſhould liue & ſee this miſerable tyme and lamentable age? what caſe, what order, what ſtate, what face of a Chriſtian common weale is this? Lawes, Magiſtrates, right cã bear the ſway no where, ỹ Royall Scepter & Mace of the Empire lieth downe on the grounde, the ſacred crownes of Chriſten kinges are trodden vnder traitors feete: It is lawfull and right for euery deſperate ſhakebuckler to

doe what he liste, and his liste is to doe, that his bealy biddes him, that pryde pricks him, that madnes cōmandes him.

He is takē to be the ioliest fellow and to haue best profited in the libertie of the Gospell, who feareth nothing, who setteth by no man, who thinketh him felse bounde to obey no law at all. What can be more tediouse and troblouse, more vnrulie and outragiouse, more horrible, execrable, terrible, in that Infernal depe Pyt of Satan, amonge the vgly diuelles of hell themselues then this, that euery bodie coueteth rule & to be master ouer other, and none can abyde obedience, and to be a quiet subiect? That al things are done in a confuse tumulte, nothinge aduisedly and in order? That the highest and lowest without distinction are mingled and ruffled together? that colde and heate, drowthe and moisture striue and contend with continual discord, and contrarietie one with an other?

Pardon me, I beseche you (most gentel Audience) pardon me, if perhappes this quicke and egree talke seeme in your learned eares ouer bitter and loth-

some

ſome. If I ſpeake home & more freely, that can well agree with your milde and gentle natures, it may pleaſe your goodneſſe to haue me excuſed, and lay the blame, as reaſon is, on them whoſe wicked demeanure compelled me thus to ſpeake: whoſe deepe and feſtered woundes can not be healed with lenitiues and temperate medicines: whoſe greuous ſores and abhominations cā not be declared with milde and gentle language.

Lu. gloſ. ad Edic. Imperi. & in admoni. ad Germ. ſuos teutonicè ſcript.

For what can be ſpoken to bitterly, or done to ſeuerely againſt thē, who with theyr wicked and curſed mouths do raile, rage, and cal the moſt renoumed & noble Chriſtian Kinges and Princes, ſlaues, bouchers, knaues, and the Reuerende Biſhopes (Chriſtes moſt holy Vicars) Antichriſts, bawdes, Ialde? who ſtick not to publiſhe in theyr writinges, that the great Turk is ten times beter, wiſer, & honeſter mā, thē our Chriſtian Rulers & Princes! who beare men earneſtly in hād, ẏ no mā, except he wil be Satās own childe, ought to obey ẏ worthy & ꝑfitable decree of ẏ moſt noble Emperor Charles the fifte ẏ he proclaimed at Wormes by ẏ

Luth. ad uerſ. exe crab. Antichriſti Bullam. Lib. cōt. prætenſ. ſtat. Ecc.

Lu. cont. duo mādat. Cæſ.

Lu. gloſ. ad Edic. Imper.

aduise & cõsent of ỹ Princes & estates of Germanie for ỹ appeasing of seditiõ, & ỹ quẽching of dangerouse contention in maters of Religion.

These be but trifles & light maters in cõparison of ỹ rest of this theyr wicked & traiterouse cõspiracie. In the very honorable presẽce & hearing of our Late soueraigne Charles ỹ fifte, & ỹ estates of the Empire at Wormes, the worthie third Elias, out of thase words of our Sauiour Christ in the Gospel (I came not to send peace, but the sword) concluded, that it ought to be a thinge to be wisshed for as moste acceptable to Christen men, and speciallie to him, that strife and contẽtion should rise and growe aboute the Word of God. Yea, not longe after, he dyde set out to the sight and vew of the whole world seditious and Heretical Bookes, wherein he did the beste he couide to abolisshe all due obedience, to abrogate all Policie and Ciuile gouernment, to perswade the people to rebel and forsake theyr Spirituall and Tempozall Rulers and Maisters, to prouoke them to steelinge & robbinge, to bludshed and

Vide dia. secun. Dubita tij. p. 278

murder

Refert Geor. Wicelius in ret. Lutheraniſmi.

murder, to ſacking and burning of houſes, of Cities, of Churches.

He ſated, that men ſhould waiſshe their handes in ỹ bloud of ỹ Romiſh Clergie. He affirmed in his writinges, that it was ỹ very true nature & cõpleriõ of ỹ goſpel to moue and ſturre vp war and ſedition: That there ought to be no Magiſtrate, no ſuperiour at all amonge Chriſte men: That men ought to pray God earneſtlie, that it would pleaſe him to put in the headdes of the vplandish men of Germanie, not to obeie theyr Princes, nother to goe to warre with them againſte the Turke: That men ſhould contribute nothing towardes the charges of the warre againſt the Turk: That it was not lawfull for Chriſten men to warre againſte the Turke, but that they ſhould ſuffer and beare patiently and with a good will all violence, wronge, and iniury that were done to them. Yea that it was ſo farre againſt the lawe of God to fight againſt the Turke, that if anie man ſhould be ſo hardie as to doe it, it might be well ſayed, that he fought againſte God himſelfe, and ſeemed to repine and reſiſte againſte

Epiſt. ad Frat. inf. Cier.

li. de pot ſeculari.

lib. cont. duo edi. Cæſaris.

li. de bel lo cont. Turcam.

Luth. aſſert. articul. 24.

againste his heauie hand and iuste punnishement: That neither man nor Angel of heauen had anie Authoritie at all to make anie law or one syllable, whereto Christen men should be bound to obey, more or longer then it pleased them. For we are, saied he, franck and free from all things. And in case anie thing were decreed and laied on the neck of a Christen mã, wherto he should be of necessitie cõstrained to obey againste his will and consent, that that proceded of tyrannie, & should be taken for violẽce and crueltie: finally that there was no hope of redresse and reformation, except the lawes and decrees of all men were vterlie abolisshed, and the free Gospell of libertie called home again, according to the whiche all things shonld be iudged, ruled and gouerned. Lib. de capt. Babil.

Then Luther being chief preacher of that Gospell wold haue deen king alone himselfe.

With these straunge opinions and singular Paradoxes the fundation of the fife Gospell was laied, and hence consequentlie the springes and grasses of this wicked conspiracie and treason, we talke of, began to budde.

When Thomas Muntzer, this Euan-

Touching thisinsurrection of Muntzer reade Cocleus de act. Luth. Anno. 1525.

gelistes scholer, had learned thies highe Mysteries of his master, he began to preache apace, he made manie seditiouse sermons to the people, exhorted them to diuide them selues from ẏ Catholike Churche, to forsake their Magistrates & Rulers, & to shrinke away from them, sent his letters about the countreie, gathered a great hoste of vplandysh Paisantes, of most wicked persones, of desperate slaues, & out of hand biddeth battaille. Who biddeth it? (good God) and againste whome? will ye see who it is? forsooth it is Thomas Muntzer the Apostle of Saxonies scholer, a man that should haue bene bound in chaines, according to ẏ counsel of the learned physition Hypocrates, for his madnes, a monstruouse, contagiouse and pestilent beaste, framed and made of all maner of stinkinge vices and fylthie ordure, that biddeth warre againste his owne countrie Germanie (a noble Countrie sometime & most flourishing) againste Princes & Rulers, againste ẏ verie Churche of God himself.

Oh wicked villaine, oh pestilent monster

ter, oh cursed Bakebell. Yea and the impudent Caytif was not ashamed to call it also, the battaille of the lord. For so he cried to his souldiours: fight good brethern, fight manfullie the lords battaille, figt Gods field. For he saied, he had commission by Gods own mouth, to bid battaille against all Princes & Kinges. The verie same saied Luther also, affirming ỳ God him self did rise & stand againste the estates of Germanie & theyr tyrannie: That it was the lyuing God of heauen his own proper battaille, and not the poore Paisantes of ỳ countreie: and withall the lieng Prophete assured most constantly before hand by his false spirite of Prophecie, that the Rebelles of the countreie should suerlie haue the vpper hand, and that the Princes and Nobles should be vndone, haue ỳ ouerthrow and vtter destruction. Melāth. commēt. ad Coll.

well nowe, Muntzer then goeth forwarde verie lustilie and desperatelie with his Vplandyshe Souldiours, of whome he had a meruelouse greate number assembled about him, and laboreth to the and naile what he could, to

wring the ſword out of the magiſtrates handes, to depriue them of al authoritie, power and rule, to degrade and depoſe them from all honor, dignitie and Princelie eſtate.

Manie a notable Caſtle and Palais, manie a goodlie Abbey and Churche was quite raſed and ouerthrowen by his wicked meanes and doinge: yea in onlie Franconia, as ſomme men write, no leſſe then three hundred.

Eraſ. Alberus & Conrad. Wimp. lib. contra Suinglium.

Vpon this at Franckford two noble Captaines, a tailor and a ſhomaker, began to ſtrike vp alarme to a freſhe rebellion, to blow the trompet, to call their ſouldiours to the field. They ſhutte the toune gates, appointed new companies and Aldermen of the wardes, made election of new Senators and counſellers, ſomoned a parlemēt, and ordained new lawes, expelled the officers & magiſtrats out of the toune, ſome they butcherlie murdred, ſent their ſtature bookes to other Cities, to ſtirre vp other to ſedition, & to take weapon by their example.

Hereupon at Mogunce, at Kincania, at Colen: Hereuppon in all quarters of

Germanie

Germanie suche a tumult, suche an insurrection, suche an vproze is sturred vp, suche a terrible and traiterouse rebellion is by and by risen, as neuer the traitor Catiline attempted the like in Rome. The whole world is sett a fire with the heate of this Gospel. mantie puissant, renowned and notable personnes of the nobilitie are cruellie murdred, emong whome the honorable Earle of Helfenstein was one. who, as it is reported, was forced to runne vpon their pikes. All things, high and low, are turned vpsidedown, deadlie warre rageth on euerie side, horrible feare raigneth euerie where. For whie? the lordes and Rulers were now more afraied of their own subiectes & seruantes, then of their forraine enemies and strangers. But yet at laste by th'ayed mercy and benefite of God almightie, the victorie stode on the Nobles side: who ouercame the Paisantes, toke Muntzer (who repented greuouslie his wicked & traiterouse doings and at laste loste his head) and slew in ỹ space of three monethes a hundred and thyrtie thousand of the Rebelles.

Erasmus Alber: reporteth it.

What did our worthie Col Prophet then, who before by his false Prophecie gaue ꝯ ouerthrow and vtter destruccion to the Nobles, and gaue the conqueste and victorie to his souldiours of the countree? It is likelie, that here the second Jeremie, (for he can quicklie beare the persone of whiche Prophete he liste) sate solitarie, weeping and lamenting the calamitie and miserable case of his countreie. Uerilie and so he did. For then he caste awaye for verie anguyshe of mynd his friers cote, and betakes himselfe to his nunne Katherine Boore, one of those ix. whiche his bawd Leonard Knoppen stale out of ꝯ Nunnerie of Nimyke on good friday, when Christen men vse to celebrate the memorie of Christes blessed and bitter passion.

Luthers mariage, Anno. 1525.

This woman, after she had ben well broken & framed two yeres with wanton toyes and lecherouse recreations among the scholers of wittenberge, the poore seelie sorie man taketh in his armes, & for verie heauinesse & griefe embraceth her patiētlie, & killeth her denoutly & ful often w al his hart. Yea he toke

it

sit no scorne to daunce and drink Carous and refuse not, though he was a Frier to marie a Nunne, which was a straunge matter and neuer hard of before, and all for verie penance & sorow to see so great murder and so muche bloudshed: where of himself was the only cause & Author.

It is without fayle a meritorious deed, as the Cannons saye, to take a whoore out of the stewes and marie her to make her an honest woman: and he toke an honest woman out of a Nunrie to marie her & make her a whoore. So in doing his penance he missed but a litle, being ouerseen in taking quid p quo one thing for an other. And withall, this Apostolick point was to be noted in this Wolie Prophete, that out of hand, as the wind and flattering blast of fortune turned, so he turned his saile, chainged his style, sung an other song, and wrote bitterlie againste the poore vplandish men when he saw them ouercomme, yealded them to Satan, and committed them as guiltie and worthie to die to the edges of the Magistrates swordes. Yea he reuiled them & railed at them, calling them di-

Luth. contra cohort. Rustic.

nelles of hell, and saied that out of doute the Nobles might easelie winne heauen by shedding the bloud of such traiterouse rebelles.

See, I pray you, the Euangelical spirite of this Apostle, how dubble it is, how experte and readie in false fayning and dissimulation. All this he wrote to make the world belene, that he was none of that pack and wicked conspiracie of rebelles: whereas in deed he was ye Author and Grandcaptaine that did set them on, and clapte his handes and egged them forward, as long as they had anie hope to haue the vpper hand.

Teste Stolsio in somnio Luth. & in defensione.

We maye thank this traiterouse Catiline of our time, for all these blonddie tragedies. By suche practizes he came in fauor with Solimam the great Turke, in whose Bokes he was highelie esteemed: & wel worthie so to be. For by occasion of debate about ye Lutheran Gospell, and so through Luthers meanes, he conceaued Good hope to ouerrunne and conquer all Germanie, when he came to that Keye of Christendome ye noble Citie Vienna Austriæ, with suche a huge great

The Turkes armie was then two hun-

great host, ẏ he made all Europe quake. Yea Soliman wrote in plaine wordes that he wished Luther long life, that he hoped the daie should come, that Luther should find him his good master. And in verie deed at that time the terrible and mortall enemie of Christendome gaue a great puyshe, & missed but a litle to subdue al Germanie, whiles Christen men, being at debate betwen them selues about the Gospell, drew curtisie verie uncourteouslie, and were in doubt whether they should go with the Emperour & fight againste him or no, had not God of his infinite mercie then especiallie holpen his afflicted flocke and spared his people.

dred and fyftie thousand as it is reported by Gaspar Hedio Hist. Synop. ad Sabell.

Teste Ioanne Manlio in loc. cómun. to. 3. Fo. 195.

I can not wout great greif of harte remember, ẏ by the wicked meanes and procurement of this Gospeller, one of ẏ beste Christen Emperours ẏ euer ruled Christendome, was brought in trouble and great danger among his own subiectes. Is there anie man aline, ẏ euer saw, or can anie of us all call to remembrance, ẏ we euer hard or read of such a Noble & worthy Prince for wit, vertue,

prowesse, experience, courage, and for al other princely graces, honorable giftes, and renoumed actes, as was our late puissaunte & mightie Emperoure Charles the fifte? Yea this princelie man, this Lieutenaunt general, Patrone, and Defendor of all Christendome, this moste renoumed Emperour was assaulted and entrapped by this pestilent treason and Gospelisth conspiracie. And whereas it should haue becomme Germanie especiallie to obey him at a beck: certaine Germans mustered, made a great hoste & all the power they could againste him, and pursued him in open warre (whiche they call Smalcald Fielde) thonghe, (thankes be to God) they loste the field and prenailed not.

Smalcald field.

The insurrection of the Heluetians sturred vp by Zuinglius, Anno. 1531. Cronic Germa.

I could here tell you of the greate Sedition and insurrection in Zuitzerlād whiche was sturred vp by Zuinglius, the raging flame whereof was so fearce and great, that the blond of manie thousand men was scarse able to quenche it.

I could declare vnto you, how the traiteronse Gospellers of England gathered a maine hoste againste their moste ver-

vertuouse ladie Queene Marie the rare treasure, ỹ peerlesse Jewell ỹ moste perfecte Paterne & Example of our daies. How they shotte arrowes and dartes against her Courte gates, conspired her death, deuised to poison her, to kil her wt a dagge at one time, wt a prinie dagger at an other time, reuiled her, called her bastard, boutcher, printed seditiouse bokes against her, wherein they railed at her like Hellhoundes, and named her traiteroufe Marie, mischeuouse Marie. wiates Rebellion knokes boke.

It were to long to rehearse, how the noble Queene of Scotlād that now raigneth, was driuen a great while to liue like a poore priuat woman in her own realme, to obey her own subiectes, & to doe no more then they gaue her leaue: yea, and in the meane tyme was euerie daye and euery houre in greate perill & danger of her life among them.

I need not tell, that euery man knoweth, how the Bētell men that were seduced by thies new preachers rebelled againste their Prince in Suenia: no: how ỹ Comōs made an vproze againste their king in Denmarck.

But

But I can not omit, to ſpeake of the late treaſon and cruell conſpiracie of the Hugonoes in Frãce. who could without weeping teares abyde to tell, how thoſe naughtie, falſe & wicked ſubiectes were not aſhamed, to ſtand in open field againſte their own natural Soueraigne in his own realme? To bid war and fight againſte theyr lawfull King, during his Nonage, to make a leagne and confederacie wᵗʰ ẏ enemies of his crowne, to ſell his Cities and townes to forayners & ſtraingers for mony? This holie bataille (for the Goſpell a Gods name) was fought againſte France by Frenchemen themſelues: that is, firſt by Caluin the Dictator and General of the field, then by Beza the Lieutenant, and Othomannus and Spifamius the petie Captaines. Theſe were the cheiſe doers in deed, though as they toke the coloure of Religion & pretenſe of reformation for cloke of their treaſon, ſo they vſed the names & ſernice of certaine of ẏ nobilitie of France whome they had ſeduced to beare out the brunte of the Battaille, the ſmarte of the ſtrokes, the enuie, the

infamie

infamie, & all the outward face and port of that busy mater. These were the knaues that lay in ỹ stocke: as for other, they were but theyr trumping Cardes.

The preface of their tragedie was verie calme and peaceable. They would seeme to go verie orderlie to worke. They got an edict to be made forsooth for the furtherance of theyr Gospell, they got a law by force and extorsion against ỹ king and Magistrats wil and pleasure. The highe Court of Parlemẽt of Paris made answer at the firste, We can not, we wil not, we ought not. But afterward they were compelled to let the bill passe, & the Edicte of Januarie to be made, ỹ these rakehels might preach without ỹ walles by permission, and as it were by vertue of a law: whiche law to all honest good men neuer seemed worthie to haue the name of a law, as the whiche was obtained by force, was laied vppon mens neckes by the might and violence of theeues and traitours that had taken & bound ỹ Common weale hand & foote, was written and penned againste all reason and equitie. But yet a law they

Claud. D. Sainct du Saccag. Fo. 58.

would

would needes haue, were it neuer so vnlawfull, to be a cloke to couer theyr outragious sedition.

And in deed at the firste they made them selues verie humble and meeke. When the King and the Honorables of France were assembled about weighrie & greate affaires of ỹ Realme at Poissie, thither came the twelue Apostles of that deformed Churche, of whiche number eight or nyne were Apostates, Munkes, and friers that had caste of their habites, broken their vowes, and forsaken theyr profession: suche smothe marchantes, ỹ in outward talke and worde, in the presence of that honorable Audience, would speake of nothing, but of peace and concord, of good faith and simple dealing: whereas in deed they meante, they minded, they wrought nothing els, but wicked conspiracie and treason, but sacking of churches, burning of cities, murdring of Citizens, and the vtter ruine and destruction of that Realme. Yet that they were so earnest to haue a law for theyr syde, and by publike authoritie to be suffred to preache after their cursed fashion,

their

their intent and purpose therein was this: that vnder pretense of a law they might vndoe the realme, and turne the King out of his kingdom, as they did before vnder colour of the word of God, expell the Bishops wellnighe out of the Churche.

Wold you haue a law, that refuse to line vnder a law? who is so blind ỹ can not plainlie see, that your craft & practize is, to driue out (as it were) one naile with an other: whiles vnder the shadow of Religion and law, ye labor what ye can, to bannishe all law & Religion out of the world, to ouerthrow the Churche, to roote all ciuill order and policie of temporall affaires out of all Christen Realmes, countreis and Cities?

But I pray you, by what law made you that wicked conspiracie, when ye agreed together to robbe & spoile in one night all ỹ Churches in France at ones, if all things had framed & fallen out according to your phansies & purpose enerie where, as they did in Gascoine & diuers other places of Fraunce, where according to the appointement the matter was

Claud. D. Saintes du saccag. Fo. 55.

was put in practice in deed with most desperate boldnes, and wicked Sacrilege? By what Religion or law did a great companie of you flock together at Challon in Burgundie, & there in your Conuocation house made a Synodalle decree, that euerie man should endeuor to his power to driue three Vermines out of Christendome, the Churche of Rome, the Nobilitie, the publike order of iustice? If ye denie it, your names are to be seen yet in the Recordes of the highe Court of Parlement at Paris, where manie of you were accused for it by ẏ Rulers and estates of Burgundie.

The three estats of Burgundie doe repoꝛte this in the second part of theyr Discours vppon the Frenche Kings Edict.

when ye transayled vnder a pretensed shew of Gods woꝛde to dissanull and abolishe the Supremacie of the chiefe Bisshop of the Christiãs, who accoꝛding to ẏ commission and charge geuen vnto him by Christes owne mouth, vsed euer to feed & rule bothe ẏ sheep and lambes of Gods flocke; then were these woꝛdes euer in your monthes, Honour the king, obey the king as the higheſt: warne them to hearken and obey Princes and Rulers. But when ye conspired and agreed to-

1. Pet 2. Tit. 3.

gethes

gether at Geneua like villaines & traitours, to find priuie meanes, when time, place, and occasiō might serue you, to rid one of the waie and murder the late vertuouse and good king of Fraunce Fraunceis the second, the Queene his wife (who now, God be thanked, hath gotten the vpper hand ouer the rebelles and raigneth in Scotland) the Queene Mother, her children, all the nobles, and all the Catholike and good Officers of Fraunce: where was then your scripture and that accustomed sentence of yours, Honoure the Kinge?

Out of all doubt you meane nothinge els by theſe woordes, but to thruste your sword through the Bisshoppes body in to the Kinges harte. It was your Policie first to vanquish the Bishop by the woorde, that ye might the more easely afterward kill the King with the sword.

But here perhappes some one will aske, howe I knowe all this? To him I make this answer, that this is set out in printe in Fraunce vnder the Kings priuilege: and therefore seing it is cōmon in euerie mans hand, knowen to al men Defens. Reg. & Relig. Fol. 16.

and set out to the sight of the worlde in defense of the moste Christian King and of the Catholike Religion, it can not be vnknowē also to me. Yea & may it please him to vnderstād, that I know this also that I read and saw with my owne eyes ỹ laste yeare at Orleans, I meane a libel prynted in ỹ name of all ỹ Hugonocs of Fraunce to theyr Souueraigne Lorde and King, wherein was nothinge elis from the beginning to the ending, but impudent boldnes, desperate threatninges, and shamefull reason.

The subiectes were not afrayed to write to theyr King, ỹ he could not raign ouer thē, that they would suffer his yoke and obey his commaundement no longer, excepte he would be contented to rule his realme in such sort, and by such lawes and ordinances, as they should appointe him. That they plaied the very fooles, when by his commaundemente they layed doune theyr weapons: that they woulde surely take them in hand againe, excepte he woulde looke well to hym selfe, and putte out of the Councell of Paris certaine noble and

Dono-

Honorable men, who as they sayed, were sheenes Rouers, Butchers: and place in theyr romes certaine of theyr brethren in Christe.

What coulde be spoken or inuented more Boldelye, more Impudentely, more seditiouslie, and malitiously, then that they vttered in this malaperte, stubborne, and traiterouse Libell? The Printer of Orleans was kepte and feasted a fewe dayes with the Officers of that Toune in theyr houses, in sterde of a Prison, for printinge this Oration: and ẏ was al that was done to him then for it.

Goodmās boke againste ẏ monstruousraigne of womē.

With the lyke Spryte one Goodman an Englisshe man, an earneste and hotte Preacher of this Gospell, for a grudge and malice he bore againste his Soueraigne Ladie and Mystresse Marye the moste hyghe and Honorable Queene of Englande, dydde sette out a monstruouse Booke in deede a fewe yeares agoe againste the monstruouse Raygne of women, as he sayed: yea, the impudente, vile, and shameleſſe villaine

Traitor called that moste noble and vertuouse woman Proserpine (whome the Poetes faine to be Quene of hel) and for her sake gathering choler and stomake against all women, he railed at them all, and reuiled them, & like a common scolde would by his wil set on a cookinge stole, all the whole flocke and generation of woman kinde.

He saied it was neither law, nor right, nor reason, that any woman should be a Ruler and syt in the Princelie Seate of any Common weale: that it might well seeme a monstruouse rule, and contrarye to nature, if men were compelled to obey a woman: if womē were suffred to beare the sway and gouerne the publike estate of any kingdome.

If he wrote thus especially for hatred and malice he bare againste women, he swarued much from the common and accustomed manner and fasshion of his fellowes, who doe atribute so much to women, and are of suche a fonde and filthie opinion, that they thinke it impossible for a man to liue one daye without the companie of a woman, Howbeit in deed they

be

be naughtie and lewde women, fit and ready to the game only, that these fellowes ioue so much: but as for good wome (emoug whome this vertuouse Queene might be wel Quene & Princesse in dede) they can not abide, but doe vtterly detest them, and hate them as muche as they hate all good men.

Out of doubt in one thing this Gospeller obserued iumpe ỹ wonted practise and beate path of his companions: that vnder pretense of speaking againste women he endeuored to sturre the people to rebellion, and the subiectes to shrinke awaye and forsake theyr liege and lawful Soueraigne. And thys is euen the very daily and cõmon custome of all the packe of such new Gospellers & Reformers, who caste theyr platte and are fully set, be it right or wrong, by forraine battayle abrode, or by rebellion at home, to trouble and disquiete the peaceable state & good order of al common weales, when it serueth their turne they are so skilful, ỹ they cã put in vre both these mysteries of their Gospell at ones.

When the Emperour of worthie me-

morie Charles the fifte was entangled and troubled at Oeniponte with theyr tumulte and rebellinge, Soliman the Greate Turke was in the meane tyme requested in theyr behalfe to make war, for the furtherance and Defense of theyr fifte Gospell. The greate Turke, I saye (Oh horrible & most impious acte) was sent for, that whyles they assaulted the Emperour and kepte hym at a bay in Germanie, Budensis Bassa the Turkes Deputie should sette vppon his brother Ferdinande in Hungarie. The letters of that Conspiracie were taken: so that theyr crafte herein is open, theyr falshode can not be denied, theyr wickednes and treason can by no coloure be couered or cloked.

Defens. Staphil. contr. Il. EtSleid. notat.

It were an infinite matter (gentell Audience) that might be here alleged, if I would reckon vp all these Gospellers traiterouse enterprises, and make full discours of euery particular parte of these haynouse Conspiracies. For in deede they haue lefte nothinge vndone that anie cruell Robbers, false Traitours, or wicked Heretikes, could euer

com-

committe, attempte or deuise againste all good men, against Princes, against God allmightie himselfe. They haue iniured and traiterously offended the Royall maiestie of all the Kings and Princes of Christendome, they haue disturbed, impaired, and broken all politike order and rule of all Common weales. They haue disquieted, vexed and disordered the high Courte of the Imperiall Chamber, they haue abolished ȳ auncient lawes and customes of the Emperours Supreme Consistorye, and haue appointed newe of theyr owne makinge, so that Iustice and Ryghte is banisshed from thence: in suche sorte that there remayneth scarse anye Signe or token of Lawe and Equytie in that renowmed place, and Imperall benche. for it ys theyr pleasure that all thinges be tried & decided by fyere and and sworde. Yea and what say ye by this, that many bookes and Lybells of theyrs haue bene cõmonly found and seen abroade, wherein they vttered theyr studie & declared theyr attempt & trauaile to alter and chainge al ȳ order of iustice & iudgementes of the

This writteth Brunus de Hæro. lib. 2.

Empire; to take awaye and abrogate all the Ciuill Lawes, and to make a new Policie and Order of gouernement of theyr owne phantastical deuise.

And it was not inough in theyr opinio, nor sufficient for the absolute perfection of theyr Gospell to betraie euerie particular Ruler, and to worke treson against euery king in his owne Realme: to fil vp the measure of theyr malice & wickednes they became Traitors against the Pope, the Emperour, the Bishops al at ones, and tyrannie without any respecte dyde violate and set at nought the Magestie and estate of all Spirituall and Temporall Rulers assembled together in the laste Generall Councell at Trent. They were not ashamed to raile at that moste highe and honorable assemble of Christendome (the only name whereof should haue made them tremble, whose only becke all Christen men, euer sythens Christen Religion begonne, reuerenced and followed) at Christes highest Vycar on earthe, at all the Reuerend Fathers, the Bishops and men of God, at al the moste high & excellent Christen

Princes

Princes (emong whome were the renoimed Emperours, first Charles the fifth, then Ferdinande) and at a word to call them all theeues.

At what time the Princes and temporall Rulers did set their heads together to appeace and set at concord the state of Christendome, and the Bishops did purpose and study earnestly to expound and declare the Articles of Religion ỹ were in controuersy, when that most holy and high Parlement of al Christendom was called & assembled together in one place: these new Gospellish Reformers were warned and warranted vnder Publike assurance, to come thither, to tell their mindes, and then to departe safely without any harme or daunger. The generall letters Patentes, the sufficient and lawfull safeconduct of the Pope and the generall Councel were wrytten, Printed, and Proclaimed for their behalfe herein. No man appeareth, not one of them maketh any word or mention of Reformation there: the matter touching the Reformation of the Churche is disputed in the meane time, and debated amonge them

them in the campe, in the field, in battaile in Fraunce by force & might, by swoordes & daggers, by gonnes and dubble Cannons.

And as for the Generall Councell, which was of purpose called to redresse and reformme all that was amisse, where the lawfull place, authority, and meanes of Reformation was to be found, they passed not for it: they were called, and refused to come at it. They despised and contemned, they resisted and assaulted, they mocked and reuiled with moste impudent scolding and railing that Generall benche and Court of all the Churche of Christe, that worthiest and highest Consistory of Christendome. And the more to shewe their spite and desperate malice,

Moline. Montanus the Germaine, and Molinæus
Monta. the Frenche man, and many other ac-
Apolo. compted no small fooles amonge them,
Eccl. haue set forthe openlye in Printe in the
Angl. name of all these Gospellers their can-
& cæt. kred, malitious, wirked, and diuelishe
defiance.

whome shall we accompte for frantike,

like, madde, and furious men, but suche as are so farre beside them selues, so enraged, so Bedlemlike, that they knowe not men, they know no Law, no Magistrate, no common weale, no Church, no Religion, no God.

Ye haue hard (right learned audience) how these desperat and outragious castawaies and Rebels had no Authority at all to bid battaile, but conspired together like Theues, Cutthrotes and Traitors: may it please you now to be aduertised of that, which is by order the third and last part of my talke, that is, howe little furtherance, frute, or profit touching Reformation, as they call it, they gotte by fighting, howe great and hurtfull losse, iniury, and damage they did therby to all the whole world, howe fearcely, cruelly, and Tyrannically they vsed themselues in handling their bloudy weapons.

And in this poynt I assure you in good faith I wot not what I may, nor what I may not saye, nor where to begin, so many and so manifold losses & harmes Christendome hath had euery waye, and

on

on euery side, by the occasion of this wicked and cruell dissension whiche began first wel nigh fifty yeares agoe in Saxonie about certaine Articles and questions concerning Religion: but sithens that time it hath bene manuelously spred abrode and enlarged, and is now come to this lamentable case, and tragicall state as ye see.

It grieueth the very bottome of my harte to call to remembraunce howe vnluckely, how miserably the worlde hath gone with vs, how pitifully the estate of Christendome hath fallen to wracke, sythens the first beginning of these dismold and deadly discordes and battailes set a broche and stirred at the first vnder pretense and coloure of Religion.

I can scarse abstaine from wepinge teares, when I remember and consider so ruefull, heauy, and lamentable a case. And as for the blowes, the woundes, the smart, these Butchers bestowed on mens bodies: or the continuaunce of time may ease them, or the diligence of cunning mē may heale them, or the charitable patiēce

of

of Christian hartes may forget them. But that they haue banished the Christian Faith and Religion out of so many Realmes, that they haue with deceit and craft, with fire and Sword, beaten and driuen away all Iustice, Chastity, Deuotion, all good learning & good nurture, all feare of God almighty, all goodnesse and godlinesse from the hartes & mindes of so many thousandes Christen men, that they haue rooted vp the Religion of Christ, and planted in the steede thereof, the Turkish Sect of Machomet, the superstitious doctrine of the Iewes, or rather ỹ Heathennish & vnsensible blindnesse of those ỹ beleue in no God at all, in many countreis that were sometimes the moste flozishing and noblest quarters of Christendome: these I say, these vntolerable hurtes and dãmages are suche, as neither may be amẽded easely, noz restored quickly, noz euer be abolished & put out of mennes remembrance hereafter.

They haue brought vs in stede of Religion innumerable errozs and dreames, accursed Sectes of old doting heretiks, and

and monstruous phansies of wicked and diuelish braines: their chiefe purpose and intent was quite to ouerthrow the Ecclesiasticall order of the Spiritualty, and to bring the temporall estate of the Empire and royall power of Princes to ruine & decay. They were not ashamed most impudently to say it. They were not afraid most desperatly to attempt it. What was he that was wont whiles he was yet aliue to rehearse this verse, and to saye it should be the Epitaph of his graue?

Pomerã reporteth this of Luther in oratione fune. in exequiis Lu.

Thy foe, O Pope, I was aliue,
My Death thy Death shall eke contriue.

Hostis eram viuus, moriens tua mors ero Papa

Who was so impudent to wryte to the king of England and say: whiles I lyue I wil be the Popes enemy, and when I die, I wilbe his dubble enemy. Do what ye can ye Hoggishe Thomistes, ye shall finde Luther a Beare in your waye, a Kampinge Lionesse in your walkinge Pathe.

Luth. li. contr. Re. Ang.

And touching their doinges, who is able to expresse in wordes, what cost and charges, what paines and trauayles, what anguish and care of minde the noble Emperour Charles the fift was put

vnto

vnto, by the occasion of these pestilent Sectes and outragious seditions? How many Cities? How many Fortresses and Castels? How many Abbeis? How many Hospitals for poore people? How many common Scholes and Colleges? How many honorable Palaices and Gentlemens houses? Howe many Religious places and Cloisters hathe this Gospellishe Rebellion quite ouerrourned and sacked?

These mennes Religion is altogether Negatiue and denying: they denye in word all thinges that appertain to Christian religion, to the furtherance of godlinesse and vertue.

It is also destructiue, and euer destroying: their deedes are alwayes employed in castynge downe and ouerthrowing. They builde nothing, they affirme nothing: the denying and marring of our Religion, is the foundation and making of their Sects. The sacking and pulling downe of our Churches, is the building and setting vp of their Synagoges.

They

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They

They haue their purpose, if they deny all and put downe all, though they build nothing, though they affirme nothing in place thereof. Their Religion were made though they taught nothing, if all Christian faith were banished. Their Temples were ready builded, if all our Churches were downe, though they layed neuer a stone.

The mortal enemy of al Christen men the Turke, by furtherance & help of these rebelles, hath gotten Hungary, no smal portion of Christendome: hath killed the king there & many a thousand of his mē with him. I passe ouer with silence Alba Regia, and that noble Isle of Rhodes, which wer lost also by the same occasion: yea and now we might haue sure hope to recouer the Rhodes, Hungary, I may say Constantinople, & wel nigh al Greece again, to ỹ Christian Empire, if the mater might be valiātly pursued after the great fal & foil our enimy had of late at Malta: but the rebellion & sedition of these hereticall sectes doth let vs from this so Noble a victory, and doth as it were depriue Christendome once agayne of all these domi-

dominions and countreis.

I may boldlie saie it, ỳ these domesticall bickerings emong our selues about matters of Religion, and insurrections of seditiouse subiectes that doe pretend Reformation, are the onlie staie, hinderance, and let that standeth betwene vs & conquering the Turke.

What shal I talke of Schole dooꝛes shutte vp, of Uniuerslities (and namelie this Noble Uniuerslitie of Louain, the nurcerie of al good learning) cõtemned, despised & called, stables of asses, stcewes, and Scholes of the diuelles? what shall I saye of the solitarie nakednes, bare walles, & lacke of studentes at this time in those Uniuerslities, ỳ before this reformatiõ attẽpted, wer much frequẽted, flouꝛishing and most notable foꝛ learning?

Luth. 75 propo. contra Louanien, & de abrog miss. priuat.

A man may now scarse see a hundꝛed, students of law at Oꝛleans, in steed of manie hundꝛeds that were wont to be seen there in ỳ quiet time of ỳ Catholike Churche. Angiers, Poictiers, Bourgys, Tolouse, woꝛthy Cities whiche here tofoꝛe haue bene allwayes moste Noble nurcerries of law, are now so naked . . d

bare, ỳ they haue but a Reader or two, and fewer scholers to heare, then were wont to be in a Grammar schole of the countreie, before this new Gospell was set abroche, and this grosse maner of Reformation with bowes, billes, & gunes attempted: & yet these impudent strialls are nothing a shamed thereof. It is theyr doinge, it was theyr meaning: they graūt it, they reioyce at it, theyr ful purpose & intent is to bannish al good learning and knowledge. Yea they haue set theyr heddes together and fully agreed among themselues, to bannish the Greeke & Latine tong quite & cleane out of the countreie.

And some of them accompted earnest letters out of the Gospell and taken among them for most eloquēt preachers, affirmed, that they were verie gladde, and thanked God highelie, that they had neuer learned that Romishe and Papistical Latin tong, as they called it: other, after they had done the best they could to pull vp all good learning by the roote, and hadde euerie where robbed, disturbed, and distroyed the Scholes,

Peda-

while were the Scholes in oxford suffred to go down and the ordinarie disputations in Logike and Philosophie left of in King Edward his days: Answer. D. Cox. Vide Coclæū de Act. Luth. 1524. A preacher in maister Lewcis diocesse sayed it openlie at a visitation, when he could not

Pedagogies and Vniuersities, to excuse the whole matter, they boze men in hand, that they hadde compriſed and framed the whole coꝛps and Treaſure of al good learning and knowledge within the compaſſe of theyꝛ owne mother tong. They toke vppon them to bring to paſſe, that now a yong Scholer of fiften yeares of age might eaſylie in thꝛee yeares ſpace learne moꝛe, come to better and ſurer knowledge, and proue a greater clerke and better learned, then euer his foꝛefathers coulde in times paſte with al theyꝛ paines, trauaile, and ſtudie, daie and night, foꝛtie yeares together.

answer being asked what case was Decèmber.

Luth. de erigend. Schol. ad Senat. Germ.

Luther cauſed the Cannon law to be burned openlie in Wittenberge. Carolostadius the Archedeacon of ỳ towne, and the very firſte maried Pꝛieſte that euer appearꝛd in the face of the woꝛld in our dayes, cauſed all Philoſophie bokes, all Hiſtoꝛiographers and Cronicles, all Logike bokes, all good Authoꝛs of humanitie, Grammar and Rhetoꝛike that could be fownd there, to be ſet a fyꝛe and burned. In deed In-

ther was not there then present, he was in his Pathmos solitarie making his fifte Gospell, or his second & new Reuelations: & when he came home, he was verie muche offended w the Archedeacon for it, and saied that by suche meanes the Papistes onelie would be learned, and Protestants should haue no knowledge nor learninge, to answere and resiste them.

Would God, these harishe peoples Bedlem madnes had bene satisfied with burning of bokes only, had staied there, had gone no further. Their raging furie proceded yet forward, euen to the burning of Christē men, to cut their throtes, to hew, to mangle, to teare & chop them in peeces. Read ouer from the begining to the ending ỹ Cronicles and Histories of all the blouddie Tyrannes that euer were, weighe and consider all the most cruell & vnmercifull actes that euer anie Heretikes or barbarouse people committed, lay before your eies all ỹ tragical fables, and horrible fictions of Poetes: & yet ye shall plainlie see, that this Gospell warre, this terrible fire and flame of contē-

tensions Sectes & Scisines, which hath worne Christendom and made it pyne & decay well nigh now fiftie yeares, this barbarous Cruelty of these Gospellers, this rude, fearce, vnnatural, & vnspeakeable tyrannie of the Protestantes of our time farre surmounteth, passeth & exceedeth them all.

There were neuer found nor hard of among anie wild & barbarous people, among brute beastes, beares, Tygres Lions, among the diuelles of hel themselues, suche vnmercifull, suche wonderfull examples of cruelties and bloudie butcherie, as were shewed commonlie & verie ryfe in these our vnluckie dayes, sithens the light of this Gospell was kendled firste with fire & gunpowder.

Bezaes Iudicie.

Now saiest thou, Beza, I speake now to thee, that wast not onelie presente and priuie, but a cheife doer, & a moste cruel Captaine in all these late treasons and conspiracies that were deuised and attempted to suppresse & vndo Fraunce. Tell me, I praye thee, when thou didest commonlie goe vp to the pulpite in Orleans with thy sword by thy syde, and

At Orleans reported this Goſpell, of his to the Author.

thy Piſtolet (not S. Paules Epiſtles, nor S. Jhons Goſpel) in thy hand, diddeſt commonlie goe vp to the pulpite in Orleans and exhorted the people, that they ſhould rather ſhew their manhod & wreake their anger againſte ỹ Papiſtes who were the liue images of God, then againſte the dead and harmeleſſe images of ſtockes and ſtones that ſtood in the Churches: when thou diddeſt traine in and bring vppon that Realme all maner of miſchiefe: when hou diddeſt murder the Magiſtrates and Rulers, ſell tounes and Cities, make hauoke of thine owne natiue countreie, and gene the ſpoile and ſacking therof for a praye to forayners and ſtraingers: when thou diddeſt pull down and ouerthrow the temples and Churches of God and all his Saincts, and all auncient Monumentes of holie men of God: what Traytor what Tyranne, what Lion, what Satan could then be equall matche, or be compared to thee in falſehodde, crueltie, rage and wickednes:

Chriſtes holie will and pleaſure was, that his Churche ſhould be the

place

place of prayer, and of his heauenlie and Diuine Mysteries, not a den of theeues, not a brothell howse for hoores and queanes, not an armarie for artillarie and weapon, not a couer or camp for souldiours and men of warre. But thou neuer camest within Churche or Chappell, during all that tumultuouse trouble, whiche thou couldest fynde in thye harte to leaue whole and standing, whiche thou diddest not defile and pollute with thy bawdie pleasures, with thie mischeuouse villanie, with thie impiouse Sacriledge, whiche thou diddest not at last robbe rifle, spoile, rase, mangle, marre, suppresse, pull downe and quite ouerturne. Matt. 21.

In deed thou haddest learned that leasson long a go of thy master Iohn Caluine the Kingleader of al mischief, who when he was a yonge man and Student in law at Orleans, being chosen, as the fashion is there, by his contremen ỹ students of Picardie, to be ỹ Proctor of his nation among them, and had, according to the custome, the

Aerie by nest and substantiall men, who were then Caluins

Schole fellowes in law reported this of him to the Author.

Chalice, the Crosse, the Vestimentes and all the Churche ornamentes that appertained to that worshipfull companie of his countremen, committed to his charge, custodie and credit, to keepe for theyr vse and for the celebration of Gods seruice on highe feastes, and at theyr Ordinarie assembles, and solemne dayes of Meting: the false theefe toke his heeles and ranne away with al, offended God, robbed ỹ Churche, & deceaued his own countremen that trusted him so muche: thereby euen presently to gene al Christendome an euident signe and token of the great Sacriledge that he committed afterward in Christes Churche, and a lesson and patterne for thee to follow.

When in Champaine, thou tokest manie honest vertuouse and learned Priestes prisonners, and diddest keepe them as captiues taken by the law of armes, promising them theyr liues for theyr ransome, & yet afterward because they and the people there would not agree & consent to thie wicked doctrine, diuelish heresies, and furiouse raging dreames

dreames, diddest syt vppon them like a Bedlem and cruel iudge, and cõdemnest some of them to prisonnes & dungeons, some to be hanged, some to be burned, other to be beheaded, pronouncing most wrongfull and vnmercifull sentence of death vppon them: when thie impudent face and wicked mouth then talking and preaching dinelishe doctrine, was in the meane time sparkled & sprinckled with ỹ blond and braine of those that were put to death and murdred at thie foote, what spyte possessed and ruled thee then? what crumme of reason? what sparkel of pitie? of mercie? of mans nature haddest thou then lefte in thy harte or bodie?

How manie vertuouse men & honest Priestes were slayen and murdred after most cruell maner in that insurrection, by thy deuise and counsel, by thy persuasion, procuring and compulsion, by thyn own blouddie and butcherelie handes & weapons?

At Orleans a good old man, called Guiset, parson of S. Paterns Churche there, and an Abbote also, one that was somtime of the Frenche Kings councel,

Theses things ar notoriouſtie knowen at Orleans.

two Notable pillers and ſhining bright examples of true Chriſtian Religion and vertue were put to death and hanged vp on a galowes, that is yet to be ſeen in ẏ market place of that Citie.

An other old Religiouſe man nighe foure ſcore yeares of age of the Abbey of S. Euuerte there, when he had eſcaped out of Orleans, and gotten a mile or two from the Citie, was taken by the ſouldiours of the Goſpell in a certaine Village called Marcau, where he had receaued his maker that morning preparing himſelf to die, & out of hãd they ſtrip him ſtarke naked, and caſte a rope with a riding knot about his necke, and ſo pulled him & drew him a long the ſtreate. When they ſaw he was now at deaths doore, & geuing ouer ſtruggling gaſped for breath they toke awaye death from him leaſte it ſhould eaſe him to ſone of his paine, they vntied and looſed ẏ corde, they toke his feble and now wel nighe dead carcaſſe, bownd hit to a tree, and made hit theyr marke to ſhoote at with theyr harquebuzes and gunnes, for exerciſe ſake and practice of theyr feates of warre.

An others bealy they opened, & wounde out his guttes about a staffe softe and faire, he being yet aline and looking on his own entrayles.

They came to an other good parson of a Village in the countree who laye sore sick in his bedde, so worne & spente with sickness, that for very weaknes he was not able to stād on his fete. They plucke him out of his bedde by force, they hale him in his sherte bare headed, barefoote and barelegd out into the streate. & after they had sported and mocked like mad men about him a while, they pull him in to ỹ Churche ỹ was there hard by, they hoyse him with a rope vp to the roode that stode a highe ouer the quiere doore, and there hanged him vp vppon the crucifix.

I haue yet fresh in my remembrance, yea my thinke I see yet now before my eies the teares of certaine honest men in Orleans, who for weeping & snobbing could scante abide to tell me, how miserably how cruellie, how vnmercifully a certaine vertuouse mā a Priest, withe whome they had been familiare

and

and acquainted in his life time) was handeled & murdred by these cruel butchers. The poore honest man (as they told me) got on a beggers cloke, and a scripp full of crustes of old vinowed bread, & scraps of meate such as beggars haue, & being so disguysed had escaped, as he thought, out of all gunneshot and danger, when behold, sodenlie Caluines souldiours ouertake him on the waye being now weerie and nighe out of breath. And, as these kind of people are verie suspicious, wel practized and experte in al mischiefe, they aske and examine him verie diligētlie, what he was, and whence he came. When by long examination and muche threatning they vnderstood at length ỹ he was a Priest, they brought the innocent poore man bound like a theef into the next Village, and there in the open market they make an auction and sale of him, as if he had bene a bondman, and aske, if anie man would geue readie mony for him.

The inhabitāts there flocked together & were marueilouslie amased & astonied at so strange a case, they beginne to increase

treate for him, they praye them, and holding vp theyr handes to heauen they beseeche them hartelye, that they would dimisse & let goe the innocent & harmelesse man, and doe him no more harme: that they would consider, that he was a Christian man, the image of God and anoynted priest. But it had been as good they had told a tale to a tubbe, or whispered in a deaf mans eare. For all Heretikes haue stonie hartes, they can not be mollified. It is the nature and propertie of men, and not of diuelles, to be moued with mercie and pitie towardes suche, as are in miserie.

To be shorte, first they pull out both his eies, then they cut of ỹ toppes of his fingers whiche had been sometimes anoynted with holie oyle, and flea with a knife the skynne of ỹ crowne of his head whiche was shauen (according to the ancient Custome & Cannons) Priestlike. After they had thus mangled hym, to the end the cruell butchers of the Gospell might haue some more pastime in mocking and laughing at him, they leade him along the streat stark naked, sauing

that

that he had a poore shurte on, to couer his black, blew and blouddie bodie, and disioynted bones that were bruised and wel nigh all crushed w buffets blowes and woundes. At last when euerie man had his fyll of this vnmercifull, cruell, and raging mad pastime, they binde the constant Martyr of Christe, with a rope vpright againste a tree, and with theyr gunnes shot at him so often, that they perced all his bodye throughe full of holes.

O God immortall, that thou seest these so wonderfull and strainge villanies, so horrible and incredible cruelties, and doest not out of hand strike down & consume awaye Suche monstruouse men with fire and lightening from heauen, or cause the earth to open and sodenlie swalowe them aliue down headlong into the bottomelesse pit of hel? O lord God most mightie and omnipotent King and Emperour of al heauen and earth, suffrest thou thy seruants to be thus dismembred, hewed, and mangled?

But what talke I wretched, earthlye

and

and mortall man so foolisshlie after the maner of man with the euerlasting, immortall, and almightie God, my lord and maker?

It seemed beste so to thy eternall wisedom, O mercifull God, it stood so with thy heauenly will & pleasure, that the might and power of vs thy seruantes the Christians, shoulde be made perfit by weakenes and infirmitie, that such as fought manfully, as they shoulde doe vnder thy banner, shoulde be rewarded w a heauenly crowne, & be honoured with an immortall garland of triumphe and victorie, that thou woldest bring vs throughe fire and water into a place of reste and comfort, that suche as would leese theyr liues for thy sake, should be reuiued and restored into life euerlasting. The onely euerlasting, and immortal sonne of God our Captaine lord and Emperour Jesus Christ taught vs firste of all by his own example and Passion to treade this path, Sithens the first houre that the crosse was halowed, adourned, and decked w his sacred & blessed bodie as with

a moſt pꝛetiouſe and celeſtiall Margarite. His diuine pꝛouidence made the Croſſe & all affliction in this woꝛld light and eaſie to true Chꝛiſtian men, his example and imitiation hath made al tribulation and aduerſitie pleaſante and ſweete.

This was ẏ cheife reward that our Maſter Chꝛiſte gaue in this woꝛld to his deare diſciples, the noble Pꝛinces and woꝛthy Pꝛelates of his Church, to al the moſt vertuouſe, holy and good men in al ages, that they ſhould take pleaſure & be glad, ẏ they were accompted woꝛthie to ſuffer repꝛoche & iniuries foꝛ his names ſake, that they ſhoulde willinglye and gladlie take vp theyꝛ Croſſe on theyꝛ ſhoulders and follow him theyꝛ maſter & guyde that lead them the waye.

It is not thereforꝛe, O happie ſoules, it is not ſhame foꝛ you, to ſuffer ẏ Chꝛiſte ſuffred: noꝛ gloꝛie foꝛ theſe bloudie traytors, to doe that Iudas did. To him that winneth, Manna is geuen and a white Stone, and a new name which no man knoweth, but he ẏ receaueth it. Ye haue wonne the field, ye line, ye raigne like

Apoc. 2.

Kings

Kinges and Emperours. O ye happie and moste valiant souldiours of Christe. For this wages and for such recompense we are contented gladly and pleased to suffer and abide the cruell tormentes and butchery both of the Diuel him selfe, and also at the handes of these his Garde & wayting yeomen, his membres and most wicked Ministers of hel.

O ye cruell Tyrans, Gospelspillers, and Messengers of all naughtie and wicked tydinges, goe on and fill vp the measure of your crueltey, and impietie. Ye labor in vaine against ỹ seruantes of God. they are yet aline, whome ye haue slaien. They had the vpper hande ouer you, whom you thought ye had ouerthrowen, oppressed and vanquyshed.

They raigne and rule, whome you contemned, despised, and trod vnder your feete.

The pitie & compassion of this cruell acte hath lead me further then I thought, out of my waye. But whyther was I minded to trauaile being alreadie weary? I labor in vaine if I trauaile to recken vp all the vilanouse deedes, ỹ wonderful

murders, ỹ cruel tiranny of these naughty villaines. The rehersall of all the Tyrannicall and barbarous actes of theese new Reformers in this last sedition in France, were able to make a good Orator weary, yea to driue out of breath Fabius himselfe, were he neuer so well disposed to talke. And I perceiue (right worshipful and learned,) that it goeth against your stomakes to heare these horrible doinges, and in very deede it goeth against my hart also to speake such thinges as the Gospellers and Protestantes of our daies do put in practise gladly, & with all their heartes.

They thirst after bloud, and can neuer haue their fill of it, nor quench their thirst with it. They would faine that all good men were rid out of the way and deade. nor they thinke it sufficient to haue them all dead: they wold wish they died a hundred times, if it were possible for a deade man to reuiue and liue againe a hundred times. They inuent and deuise incredible fashions and meanes of cruelty, suche as neuer man hard of before, they are very witty and expert in imagining newe

kindes

kindes of tormentes.

There was betwene Paris and Orleans an honest man a Curate of a certaine village: this man the Hugonotes (as they call them) drew in by force & might against his will into their Inne, where they lodged. When they had him there, the most wicked butchers first cut of his prime membres, then they open his bely, he being yet then aline and loking on, and with their blondy hands pull out his guttes and all his bowels, and caste his entrailes about all the house.

If any man suspect that I faine, and imagine of my owne head this wonderful cruel deede, and lie vpon them: I am able to bring for witnesse of this butchery ỳ I tell you, a substantiall man both honest & worshipfull, one of the Prebendaries of the goodlye Cathedrall Churche of S. Croise in Orleans. This man, (whome I woulde here name to his worshippe, if I coulde call his name to my remembraunce) all the while this vile and cruell murder was a doing, laye hid in that house shut vp in a cheast or benche, and so eskaped these Tyrannes cruel handes,

& saw this sorowfull & lamentable sight through the chinks of the benche wherein he laie.

But what neede I bringe any witnesse for the prose of such things as are notorious and manifeste, as being committed in the presence and sight of al the country? Our aduersaries are not ashamed to confesse it them selues, they rubbe their foreheades, caste awaie all shame and honestie, and blusshe not a whit to graunt that they haue done such things in deede, yea they langh, and iesste, & make a mocking game of it, & do reioyce & triumph in their wicked crueltie. And some of thē at their death (and God wil) do comforte them selues especially with such deedes of mercie and workes of charitie.

There was one of these Butchers at Paris the laste yeare condemned to be hanged for murder in the market place called Place Maubert, and when the halter was about his neck, he beganne to reioyce in good earneste, and to brag that sometymes he had worne about his neck a coler made of priests eares. and wisshed that other of his brethren in the Lorde would

would followe that notable example of his: and because that, dying in so high degree he had no authoritie by the lawe to make his testament, this exhortation and counsel stoode in steed of his laste will & testament.

They broke and burned the crosse, and mocked at it euerie where as the Turkes did sometyme at Constantinople, neither were they satisfied with that: they toke two innocent good Priestes and hanged them vp on eche side of the Crucifix like the two theeues for contempt & reproche. Other had theyr faces and fingers fleied, theyr noses, eares, and priuie members cut of, theyr heades clouen with a sword at one stroke in two partes. Some they burned aliue, and yet moste commonly they are wonte to pull vp the dead out of theyr graues, yea and they toke marueilouse delight & pleasure to cut litle children and babes in two at one stroke with a sword. And these were the straunge and wonderfull miracles that these Postles wrought at S. Macaries. An. 1457. Vide Dubitantiũ Lindani. pag. 298.

Now what they did to a notable vertuose old man, a Religiouse Priest at

Mans the chiefe Citie of Cenomania in Fraunce, I am afraid, yea I tremble and quake to rehearse, That horrible Act don emong Christian men hath defamed and blemished the name, not only of all Christians, but allso of Heathens, Turkes, and all mankinde.

Many excellent & graue wryters haue put in wryting manye a time and often, that there be in some partes of the world Anthropophagi, that is, suche people as do eate mannes flesh. But that any wold compell a man to eate and swalow down the priuy partes of his owne body, being cut of and broyled on a grediern, and thē would open his bealy being yet aliue to see if mannes stomake could brooke, concocte and digest suche straunge kinde of meat, such men hauing the face and likenesse of men, that would attempt and cōmit such a dede so strange, so abhominable, so diuelish wer neuer yet foūd or hard of before these our daies of Reformation. Such a detestable & brutish acte was neuer done or practised amōg any desperate & wild people, among barbarous & rude natiōs, amōg most fierce and cruell brute beastes

Du facc. fo. 72.

beasts before this our vnhappy time. And what was ẏ cause (I pray you) of this so cruel & strainge punishment? what had this mā offēded? what was his trespasse?

In the old time he that had killed his own father shuld be sowed vp in a lethern bag, and a dog, an adder, a cocke, and an Ape with in the bag with him: and being so beset and accompanied with those vgly, dismold and deadly mates packed about him, was cast aliue into the sea, if it were nigh, els into the next riuer. So ẏ being yet aliue he lost the vse and seruice of al ẏ foure elements at ones, the aier, the fire, the earth, & ẏ water, because he had bereued that man of his life, by whose benifite he was brought to the world, and to the vse of all these. Instituț. de pub. iudi. & alia.

And this strainge kind of most shamefull & ignominious punishment & death, was executed only vpon those ẏ had killed their parēts, for their vnnatural, vile and abhominable offense. But this mā, ẏ was put to so strainge, filthy, & infamous kind of most cruel death, who was cōpelled against nature to eat his owne flesh, which euery man spareth and cherisheth,

shuld haue

haue bene of likelihood giltie of ſuch, ſo great, ſo vilanouſe a treſpace, that excepte he had bene rydde out of the waye and put to the moſt cruell death that coulde be inuented, the whole frame of all the worlde muſt nedes haue fallen downe and peryſhed. And yet to this miſerable man, who ſhalbe ſpoken of hereafter to ỹ worldes end, and be peraduenture the rufull argument and lamentable matter of tragicall ſtages, this only faulte was laied, that he was a Chriſtian man, a Catholike, a Prieſt.

It was againſte theyr will that ỹ Miniſters of the Goſpell puniſhed him ſo cruelly, but yet for Reformations ſake they could not chuſe but of neceſſity do it.

The Author of this oration hath ſeen all theſe ruines.

For reformations ſake alſo I doubt not (as the Reformed brethren in Chriſt doe fondly belene) they ſacked, ſpoiled & threw doune to the grounde the moſt Chriſtian Kings houſe at Orleans, and the goodly Temple of S. Anian that ſtoode by it buylded with princely worke of ỹ kings charges, and al the faire and riche Churches of that noble and renoumed Citie, excepte certaine litle Churches whiche they

they spared to put in their Harnesse, Artillary and prouision for warre, and the chiefe Cathedrall Churche S. Croffe, which they reserued standing (but yet all to rifled, rased and mangled) to preach in and to be the place of their dailye walke for recreation.

The Englishe men, who by the lawe of armes, by manhode, princely prowesse and force of warre had conquered and wonne well nigh all Fraunce, could neuer ouercome and get the strong, mighty, and most defensed walles and rampiers of Orleans. But this Gospellish Reformation in this last Insurrection in Fraunce, hath filled vp the Ditches with earth, stones, and rubbell, hath throwen downe to the ground, the surest towres, the strongest Bulwarkes, all the defense of the Towne, and all the stronge holdes and Fortresses round about, they haue made the walles so flat and plaine, that in sundry places Cartes and Horses may easly passe ouer, yea they haue brought al the goodly streates, Suburbes & Wines about the Towne to a bare, barein, and naked field.

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The

The moste Christian king Lewys the eleuenth his body was buried Honorably and princely, in a goodly tumbe richly garnished, with his Image grauen on the outside, in our Lady Church at Clery, foure leagues from Orleans. For reformations sake they did hew the kinges Image in peeces, cut of his armes, feete and head: and when they thoughte they had sufficiently punished the Image, they open the sumptuous & honorable graue, pluck vp the kinges body out of the lead wherein it was enclosed, caste it into the fire and burne it, and at laste they spoyle the goodly Church that was trimly builded with costly and faire worke, they vncouered the toppe of it, and caste it quite downe.

Claud.d Sainctes fol.70.

For Reformations sake the harte of good king Francis the second (who died lately poysoned, as it is thought, by the meanes of these Gospellers,) that was buried before the highe Aultare in the Churche of S. Crosse at Orleans, was digged out of the ground, hoyled on a grediern, and at last burned.

For Reformatiõs sake, Orleãs, Roan,

Lions,

Lions, and many other rich Townes in Fraunce, the whiche florished sometime with great traficke of marchaundise, are brought to extreame powertye and miserable lacke and scarcitie of all things necessary. And haue fewer occupiers, poore Marchauntes, and are lesse hanted, then euer they were before in any mannes remembraunce.

How many parents bereaued of their children, how many children benummed of their Parentes, how many widowes weping for ỹ death of their husbãds, how many Burgises turned out of house and home, are nowe to be seene commonlie in Fraunce lately reformed, and all for reformations sake?

S. Peter had neither golde nor silver, nor yet passed vpõ the getting of any: he gaue to ỹ poore man that asked his almes, helth in stede of money. But these newe Postles the disciples of Judas Iscarioth and Simon Magus, who trauail toth & nail not to alter & change, but to abolishe and take quite and cleane away both law and Priesthode, haue exceadinge greate Act. 3.

store

ſtore of gold and ſyluer which they ſcra-ped and gathered together by robbinge and ſpoiling and ſacrilegiouſe facking of Churches, and yet they geue neither mo-ney, nor helth to ſuch as aſk their almes: they feede them with faire wordes, and geue them ſometymes ſtripes, blowes, wondes and moſt cruell death in ſteed of almes.

They ſay that the Cleargie is to riche, and therefore they take away both from them, and from the laicitie alſo without reſpect or partialitie, ſuch hindrance let-les & impedimentes of pietie, deuotion, and perfection: And they them ſelues in the meane tyme, good men, doe beare patiently vpon their neckes the ſynnes of the people, and al this traiſh & mucke and heauie burdens. They throw down townes and Cities, ouerthrow Tem-ples and Churches, to get gold, without the which they? Goſpell can not be plan-ted, the world can not be reſourmed, yea they go into ỹ bowelles and bottome of the earthe. They robbe the dead to fill they? owne purſes, they open and breake vp ſepulchres and graues to haue ỹ very

lead

lead wherein dead mens bodies, bones and asshes are wrapped.

What tounge is able to expresse in wordes the spoile, saccage and ruines, of the Churches of Poictiers, Lions, and of other townes in al quarters of France? This is moste certaine, that Beza and his companions, Theenes & cutthroates like him selfe, stole out of the Churches and Vesteries at Tours two thousand markes in syluer, and a thousand marke in gold, besides pretiouse stones, chaines and other Iewels, and ornamentes of greate valew, yea and that with suche a rage, such an vnmeasurable desyre and outragiouse couetousnes, such a furiouse affection and thyrste of stealing and hauinge, that they scratched all that euer they could by anie meanes, and lefte not as much as a naile or peece of yron behinde them.

And by sydes all this, the Holy Beza dubbled this myscheuous robbery of his with an other enormous outrage, so haynouse and greate, that no condigne and worthy punishment can make sufficient amendes for it. For he toke away

the

the sacred Reliques of the blessed Archebysshoppe of Tours, the body and asshes of S. Martyne the Greate Confessor, that had bene kepte there, with greate reuerence so many hundred yeres, notwithstandinge the often warre and cruell persecutions of diuerse enemies both heathen and Christian. And when he had taken them out of the Shrine, he burnte them with fyere, and then gathered vp the holy and blessed asshes, and threwe them into the Ryuer of Loyer that runneth thereby.

Diuus Martinus Episc. Turonens. floruit An. Do. 384. Tempo. S Amb. & Chry. & cæt.

With the lyke impietye and furinose rage at Lyons the bodie of S. Irenæus sometyme Bysshoppe there, one that liued very nigh the Apostles tyme: at Poictiers the bodie of S. Hylarie Bysshoppe also there, were pulled out of theyr Graues, defiled, Prophaned, burnte with fyre, and then caste into the Ryuers.

S. Irenæ. Episc. Lugdu. claruit. An. 185. S. Hilar. Episc. Pictaui. claruit. An. 361

O wonderfull Impietye and madnes of ragynge Heretikes, O beastly and more then Barbarouse rudenes and cruelte. What Tyranne euer in anye Lande was so fierce and cruell, that

would

woulde persecute, teare and mangle all good men, not only in theyr lyfe tyme, but also after they were departed out of thys world, and buried in theyr graues? These cruell Brauerooters, that labor to bryngc a newe Religion into Christendome, can not abyde, that good men shoulde lyue any where on the earth, nor yet suffer them to reaste vnder the earth in theyr graues after theyr decease.

They couer with Sylke, and decke with veluettes theyr owne fylthye bodies, and theyr womens moste vyle and stynkinge carcasses, whiche (without the greate mercy of God) shallbe one daye the stuffe and matter of Helfyre, and carrayne for death and damnation to feede on: And wyll they not suffer the blessed bodies and bones of Sayntes, that shallbe in the end placed in Heauen with theyr blessed soules, (whiche are there before in peace and reast, and ioye with Christe) to be in the meane tyme closed in lead, or couered with stone, or layed vnder earth and claye?

It is

It is happy, they can not plucke theyr holy Soules out of heauen to, as they doe al theyr endeuor to destroy and vtterly rydde theyr bodies out of the earth. For if they could gette them thence, & set themselues in theyr places, it appereth here by this good wil of theirs in ỹ one, what they would doe in the other: and that is no more, but euen to follow their Grand Capitaine Lucifer. For as he would haue done to God himself, when he sayed in his harte, he would clyme aboue al ỹ starres of God, and be Gods owne fellowe and syt faste by his syde: euen so by al likelihod, these men would doe to Gods fryndes and seruantes. that is, robbe them of all glory, and of theyr places both in heauen & earth, if it lay in theyr power so to doe. But though God geue them alitle leaue on theyr bodies whiche is all that they, or the the diuell hath any power vpon (For the Serpent feedeth on the earth and creepeth on his belie, and can do no more) yet Sanctorum Animæ in manu Dei sunt, & nō tanget illos tormentum malitiæ. The Soules of Saintes are in Gods owne hand, and

Gen. 3.

Sap. 3.

feast and raigne with him, that all the malice of ỹ diuelles in hell, or theyr seruantes in earth cannot once touche, nor come nere them, what euer they doe in the meane tyme to theyr bodies.

I cannot let passe, but rehearse and note here vnto you surely a notable Hystorie out of Eusebius, of the persecutiõs of the very self same places in Fraunce: by which it may be thought in cõferring the one with the other, that these men nowe be of the same fernẽt and hot zeale (as themselues terme it) of the same mynde & opinion in these lyke actes of theyrs, as ỹ cursed Paynyms were then toward the Christen folke, whome they persequuted and put most cruelly to death. For they, not content with all the terrible tourmentes, paynfull deathes & Martyrdomes executed vpon them, would not somuch as suffer theyr bodies to be buried, but threw them to dogges, and kept straight watche day and night, ỹ noman should take them away, but that ỹ dogges should deuoure them in deede. And if the beastes, or the fyre leafte any part of theyr bodies not con-

Euseb. Cæs. Ec. Hist. lib. 5. Cap. 3. & Martyr. apud Viennam & Lugdun.

famed, they toke the bones and asshes, and the duste, and all together, & threwe into ỹ Riuer: thinking thereby to ouercome and conquere God himselfe, that neyther he shoulde be able to gather theyr asshes together, and make theyr bodies aliue againe, as they were before: nor they haue any hope of Resurrection, out of theyr graues, being out of all hope of graue, or any kynd of buriall at all.

Circiter An. 160. in qua persecutione passi sunt Irenæus, Photinus, Blādina &c.

This doth Eusebius wryte & repoꝛte out of the very lettres and Autentyke wytteneſſe of the Chriſten folke & Martyrs there at that tyme. And if we shal cõpare together thoſe myscreantes then, with theſe our myſſeshapen Chriſtians nowe, I cannot see wherein they any thing differ from them: but well may I sone see, that in some pointes theſe matche them, & go beyonde them to. For the persons and holy Sayntes of God, against whome all this crueltie and extremitie of malice is shewed, be all one, of the same Catholike fayth and Religion, and much about the same age and tyme, far within syꝛe hundꝛed yeres after Chriſte. And what els is the cauſe, that

that our newe Gospellers doo so persecute, spette at, and abhorre theyr bones and ashes nowe, but for the hate they haue both to them and theyr Catholique Religion, if they durst so playnly for shame cõfesse it, as by ỹ diuelics persuasion they doo in theyr hartes beleue it.

The Payuyms would not only themselues not burie the dead bodies of the Sayntes, but dyd also most cruelly forbyd, and most straighely watche, that none other mã, nor Christen nor heathen moued with pitie, should steale them away and burie them. What els meane these Captaine Protestants nowe, but ỹ neyther they, nor any good Christẽ man in deede, shall see any such holy bodies reuerently buried and layed in graue?

The heathen Infidelles cruelly kylled the Christians, as theyr mortal enemies, and threwe theyr bodies to beastes to deuoure: These worse than Infidelles take vp the bodies that haue so long lyen styl, spoyle the graues and Sepulchres, and prophane all together most impiously.

The Infidelles, to wreake theyr presente ãger, forbyd burial to their enemies,

being newly slayen, theyr blood yet warme, and the tormentors wrath yet fresly and fierce: these fell persecutors denie them buriall, yea most violently spoyle them of theyr graues, which they had quietly kepte and possessed so many hundred yeares. Whome if they take for theyr fryndes, why order they so cruelly: and if for theyr enemies, why haue they not forgot all yre and malice after so lōg tyme of so many hundred yeares?

Twelue hundred yeres and aboue.

The mysbeleuing Paynyms thought, that the Christen men ran wyllingly to suffer all kynde of torment and death for Christes sake, because of the hope they had to lyue and ryse againe, and enioy a better lyfe & croune of euerlasting glorie. And that therefore they desyred so muche to be honestly buried, that theyr flesh and bodies might lye together, and so the more easyly be reysed vp and made againe by the power of God. And to the end, that God might not come by theyr flesh, and synowes, and bones, nor they haue any hope at all of Resurrection, and thereby also be dryuen from theyr constant and patient suffring for Christes

sake:

sake: they sought the meanes not only not to burie them, but also that God should not any where fynde and come by theyr flesh and bones, & asshes againe: but toke all, and gaue it to beastes to deuoure, and to the fyre to consume. and then what the beastes & fyre had leafte, they threw earth and asshes and al togegether into the Riuer, to be vtterly dispersed, and neuer to be recouered and got together againe.

Whether Beza & his fellowes in theyr like dede of burning the Reliques and holy bodies of Sayntes, and throwing theyr bones and asshes into the Riuer, haue also the lyke mynde and opinion of Gods power and Resurrection: I committe to the secrete iudgement of God, who most certaynly both seeth theyr thoughtes, and the most priuie corners & secretes of theyr hartes, and shall reyse vp his holy Sayntes & Martyrs bodies to immortal lyfe and glory, where euer ỹ cruell Infidell, or impiouse Heretike scatter and flyng them abrode in ỹ wyde world.

But in the meane tyme well may we,

I ith (as

(as Christen men dyd then in those grea persecutions, when they could by no meanes be suffred to bury ẏ dead bodies) lament to see & heare of this Heathen & Myscreant maner, this more then Turkysh cruelties of suche, as would be not only counted true Christiãs, but also pretend & stoutly take vpon them to be Refourmers of the Catholike fayth. Wel may we rue, and be sory to see this daye. Well maye I nowe and worthely crye out, and make exclamation: O most mercyfull lord, O euerlasting God of heauen and earth: what a wycked and Barbarous Religion, or rather Irreligion, what a strange and rude Reformation, or rather Deformation is this, that pursueth with famine, fyre and sworde all good men, euery where, and allwayes, yea, after they are departed this lyfe? that encreaseth, gathereth force, and is strengthened with turmoyling and troubling all Common weales and good Order, with robbing & spoylinge theyr owne contreemen and neighboures, with contemning and pro-

phaning

phaning all holie and Spiritnall things, with breaking vp and violating of Sepulchres, Schrines, and Graues, with kylling & murdering all faythfull Subiectes, with dasshing and huddeling all the affayres & good orders of the whole worlde together, w blasphemies, madnes, furie, rage, crueltie, butcherie far passing the Turkes Tyrannie?

What els shall we coniecture & deeme to haue been the marke and end, intente and pourposes of suche Reformers as these be, if it were not to abolishe & roote out quite all Christian Religion out of the worlde? they haue omitted no kinde of crueltie that could be deuised, they haue slayne and murdred the honorable and worshippull, the substantiall and vermouse subiectes, they haue spared noe state, nor age. The rage and furor of these sauage & Barbarouse wretches hath extended it self and waxen fearce and cruell againste children, women and old men: who were so weak, that they were not able nor to hurte other, nor yet to defend and saue themselues.

This cruel dede was don in a Village called Patte not far from Orleans.

There was a companie of honest mēs Children, who for feare of these madbraines passing by, ranne to hyde themselues into a Churche: the villaines did set a fire and burned both the Churche, & the thyldren together, and when some of ꝑ poore infantes lept out of ꝑ fire to saue their liues, these cruel broilers & vnmerciful murdrers far exceding the tyrannie of the wicked Herode flong the seelie innocentes alme into the fire againe. They had no care, nor regard at all of honestie, shame or chastitie. They stripped an honest mayed stark naked as euer she was borne, in the middes of the streate at Orleans. And when she stood so, openlie among them, ꝑ bawdie ribaudes Sardanapalus souldiours feeled and groped her shamefullye, filthylie, and againste all the lawes of nature, to serche forsooth if she had hidden anie money, abane the rate of the proclamation, to carie priuilie out of the towne about her.

The traytor by Angiers which kept a castle againste his Souueraigne lord and master the King, and toke a Noble woman and hāged her in a basket by a rope

ouer

ouer the Castle wall for a bullwarke against ỹ force & shotte of the Kings artillarie and battering pieces, did suerlie a more cruell and vnmercifull acte: but yet not so durtie, filthye and bawdie, as this fowle deed which nature abhorreth.

Theyr full ponrpose and intent was, to pille, robbe and spoile all they could get, & to leane nothing vntouched. Babastone the master of ỹ watche or rather the master of misserule at Paris seemed plainlie to confesse and protest, that this was their mening, at what time he was in the companie of these Sacrilegiouse Reformers at the spoiling of S. Medardes Churche there in the firste beginning of the trouble, and rode on his horse into the quiere before the highe Aulter, and there gabbled and cried to his mates in his barbarouse Gascoigne frenche, Pilla tout, Pilla tout, that is, spoile all, spoile all.

Is there anie thing I pray you, more fearce, more cruell, more horrible, that men should need to feare at the Turkes handes, if he had been in place, then that we haue seen, to our greate greife, smarte

and dammage, attempted and committed by theſe vile Pages, and Pedlers of this newe Goſpell: Truelie I beleue Soliman ỹ great Turke himſelf would neuer haue ſuffred Virgines and profeſſed Nunnes to be ſo filthylie deflowred and forced by rape, the Prieſtes and ſeruantes of God to be ſo villanouſlye and ſpitefullye handeled, all holye thinges conſecrate to Gods ſeruice and honoure to be ſo wickedlie defiled and prophaned, finallie the verie bleſſed and pretiouſe bodie of our lord and maſter Chriſte himſelf to be with ſuche furiouſe and outragiouſe impietie, caſte on the grownd, trod vnder foote, hurled into the fire and into the water, and ſo deſperatlie to be prickt with theyr ſwerdes, and caried vppon the toppes of theyr ſpeares.

Verylie thus I thinke, and thus my mynd geues me (right worſhipfull and learned) that except that onelye Noble man, the right honorable Duke of Guyſe had withſtood theyr furiouſe attempts, and defeated theyr moſte cruel aſſaultes and deſperate enterpriſes, that moſt Noble parte of Chriſtendome the whole

cõmon

cõmon weale and Realme of France had been vtterlie vndone and loste. And that notable vertuouse mã, a personne moste famouse for passing manhod, exceading vertue, & peerlesse knowledge & cõmendaciõ for warfarre & feates of armes, the father & defender of his countreye, the glasse & bright shining light of al France whiles he went about to quenche the flame, to parte ẏ strife, to appeace ẏ sedition of his contreie, was traiterouslie & cruellie murdred by the meanes, counsel and vnmercifull conspiracie of that vile Caytif Beza, the inuenter & coyner of al these michiefes, & seruante & bondslaue of al bawdie lustе, fylthie concupiscence, and all detestable sinne and vice.

Sее the confession of Poltro the murderer.

I feare me leaste I seeme to passe ẏ limites & cõpasse of ẏ time apointed for me to speake by ẏ custome of this Schole, & to abuse your gentel patience & suffrance (right worshipfull) if I trauaille anie further with longer discourse & to long talk, to declare & rippe vp ẏ endlesse and infinite desperatnes crueltie, & madnes of these harishe Ministers, traiterouse Reformers and brutishe Heretikes.

To

To be ſhorte, your wiſdomes I doubt not doe plainlie now perceaue, that this theyr warre for Religion againſte God and all true Religion, hath been made, nother iuſtelie, nother orderlie, nother to anie good effect or furtherance of Reformation. Ye ſee now as clere as the bright ſhining ſonne, that the Proteſtãtes of our time runne raiſhelie together and toke weapon in hand without anie iuſte cauſe, reaſonable occaſion, or ſufficient quarell: that they badde and proclaimed warre againſte theyr countrey, againſt theyr Soueraignes, againſte ỹ Catholike Churche of Chriſte without anie commiſſion, power or Authoritie: ỹ they fought that battaille to fearcelie, to vnmercifullie, and to cruellie, to the exceding great iniurie, harme and wrong of all good men, to the incredible hinderaunce, and dammage of all Chriſtendome, and ſuche loſſe as can neuer be repayred. Ye know now theſe new Goſpellers, the wicked Captaines of theſe moſte traiterouſe and dangerouſe inſurrections, ye vnderſtand what maner of men they be, how vprightlye, how honeſtlie

nestlie they line and behaue themselues in the Churche of God, and what they meane, what they go about, what they attempt.

What saye you, then by them? what punisshement, thinke you, haue suche bloudsuckers, suche cruell butchers deserued to suffer? what estimation, what degree, what state among Christen men iudge you suche verlets to be worthy of, whome neither shame could withdraw from dishonestie, neither feare keepe of frome dãger, nother reason reuoke from madnes, nor Religion stop from Sacrilodge, nor pitie staie from killing and murdering of theyr own neighbours?

At the firste for a messe of potage certaine loose friers and fained dissemblers of Monasticall profession fell out at debate betwene themselues, & afterward, they were pricked, dryuen and drawen by auarice, ambition, and wanton luste of wicked libertie and pleasure to strike vp a larme and to bid battaille: and at length they fought in open field againste theyr own contremen, neighbours, and fellowes, againste ỳ Magistrates, Kings

and

and Emperours, against the Bishops, againste the Churche, againste the Christian Religion, againste all good men, against the Sayntes of heauen, & finally againste God allmightie himself, as the Gyātes did, of whome ỹ Poetes in theyr fables make mention, meaning in deed such desperat, raging & wicked caytiffes, rebelles & miscreants, as these were.

The false traitors & desperat cutthrotes brought into the Churche of Christe a cursed kind of Religion, framed, caste, & made of wicked whoredomes, & bawdie bitcherie, of innocent bloud and murder of true subiectes, of all maner of troublesome and seditious mischiefe & discord, and all loosenes and libertie to embrace and follow vice & sinne. They haue called in, holpen, & maintained the enemies of Christendome, Forayners, Tyrans & Turkes.

They haue geuen to the Turke and added to his dominion and Empire manie Noble and goodlie countreies & prouincies of Christendome. They haue lead an infinite nūber of Christen soules

to

to eternall damnation, throwen them down hedlong to the deepe pit of euerlasting fire, and betaken them to the tyrannie and furie, of the vglie finds and horrible diuelles of hell.

They made the holie fonte stones the couers of theyr iakes: yea the durtie Helhowndes (Oh abhominable acte) were not ashamed to laye the excrementes of theyr vile and wicked bealies euen in the verie sacred fonte and place where Christen men were wonte to receaue theyr Baptisme.

There were slayen in Germanie with in three monethes space by the wicked occasion and faulte of these Refourmers an hundred and thirtie thousande men, and in Fraunce aboue a hundred thousand, among whome I recken not the infinite number of suche as died of the plague there in ye meane time, of whome the greatest parte were these Cutthrotes themselues, speciallie they of Lyons, who, as it is reported, did poison the welles & common waters of theyr Citie for a traiterouse and wicked intent:

So

So that by the iuste iudgement of God it is brought to passe, that there scars remaineth now aliue vppon the earthe ỹ fourthe parte of those, who for a great number being but beardlesse yong men and moste of them witlesse, & altogether desperat and destitute of ỹ feare of God, attempted to doe suche, so straunge and villainouse deedes.

I will not staie now to make an accõpte and iuste reckening of al those that throughe this cursed Reformatiõ were caried to miserable captinitie vnder the Turke, or were slayen in the field in defense of Christendome againste him and these his adherents: and yet this I am bold to saie, that if ye hard the euen tale & iuste accompte of them, ye wold more wonder at it & pitie it, then ye doe now at the rehearsall of this maruelouse nũber slayen and murdred in Fraunce and Germanie.

They haue turned all lawes out of ỹ countrey, and sent all right and equitie into bannishement. deuotion, true Religion, Chaste lyuing can wel nighe now abyde safe in no place: the Profession of

Chastitie

Chastitie is suspected, hated and despised euerie where. Al things are besette, and turmoyled with madnes, rage, murder, fire and sword The desperate crie of furiouse heretikes doth make all the world ring, the streates runne of bloud, the walles of Chapelles and Churches are sprinkled & dawbed with the gore blood and braine of Christen men: Al Europe, being weakened with the cruel warre & long seditions of heretikes, cracks, and shakes and is euen now readie to fall quite to the ground.

And now when al this is done, after al these mischeifs and Tragical offenses, ỹ these mad Bedlems, & cursed Caines haue committed: they blame the Catholiks and lay crueltie to theyr charge, that haue suffred all these iniuries, losses, dãmages, and murders at theyr handes. There came furth in printe of late to the sight of the world a verie fond foolishe & peuyshe litle boke out of Englande, writen againste the tyrannie of the Papistes: for so it liketh them in scorne to call the Catholikes.

In these and suche like dangers of tu-

multes and insurrections of subiectes, (right learned Audience) in these verie same snares and trappes of treason and cõspiracie we also ourselues haue liued & stood nowe a long time. We nourrish in our owne lappes & bosoms Domesticall enemies: who raging with desperat boldnesse, and panting for verie malice, doe imagine & labor to poison & vndoe their Countrie, & breake out into suche common talke & dailie communicatiõs, as abode add threaten the murder of all good men, and the setting of the Citie a fire. This cruel, this horrible, this contagious and deadlie plague, we haue by the benefite & mercie of God allmightie, and the diligent prouision of graue and wise Rulers often times escaped.

If it were writen in euerie mans forehead what he thought of the Common weale, ye might reade murder, blond, & burnings, the bane, wherling gulphes, and ouerthwart rockes, prepared to poison, to swalow vp, to ouerthrowe ỹ Citie at home within your own houses, abrode in the Churches, in the Scholes, yea & sometimes in this verie auditorie where ye stand.

Learne

Learne by other mens dangers, losse & harme, what hangeth ouer your owne headdes, what is like to fall on your Citie, your Churches and aulters, what is like to become of your liues, your goods and substance: if (whiche God forbyd) this your cõtrey also should happen to be sette a fire with this terrible flame of discord and Rebellion.

There is no hope of forgeuenes, no looking for mercie, no place left for pardon, where the rage of these Gospellers beginnes to get ẏ vpper hãd, or theyr desperat furie to beare the swaie and rule. Nother the regard of their Cõtreie, nor of parẽtes, nor wiues, children, nor frendes shalbe able anie whit to moue or mollifie the hard stonie and more then Adamante hartes of Protestãtes. They will not set a rushe by the weeping, wayling, and teares of theyr frendes & acquaintance, they will caste away all feare, and set naught by the loue & frẽdship both of God and man, and breake as muche as euer they may all God and mans lawes, and moste desperatlie cutte the throte of euerie Christen man thy

meete, when they perceaue ẏ they haue the stronger syde.

Tread out therfore and quenche the sparkles of this fire now whiles ye may. Doe not winke anie longer at these mõstres to your own smarte & harme. Do not nourisshe & cherishe in your bowsen and by your fire syde these venemouse Esopicall adders to your own vndoing especiallie, and to the destruction of all good men.

Ye haue heard, what they haue don other where: you vnderstãd therby what you your selues also ought to feare. For which of you al, or what honest man in all the world wil they spare, think you, who are so malitiouse & spitẹful againste all good men, that they can not find in theyr hartes, to let them reste in theyr graues, nor pardon them when they are dead and buried?

There is no honest man, yea no Christen man (who at leste remembreth himself to be a Christian) that can abide to see suche villaines, suche Gospellers, bouchers, traitors, madmen, wicked Church robbers, that can abide to heare

of

of them: whose harte riseth not against them, and finallie detesteth and abhorreth not theyr cruelitie, and trembleth not at the verie remembrance of theyr Tyrannie.

EGo Frater Ioannes Hentenius sacræ Theologiæ professor Louan. præsentibus meâ manu scriptis attestor, prædictam orationem in lingua primùm Latina editam, meâ approbatione, nunc autem in linguam Britannicam versam nihil continere, propter quod minus in lucẽ edi debeat, imó plurimum vtilitatis ad fidem Catholicam tuendam allaturam aduersus hæreticos. Hoc autem quoad versionem hanc idcirco audeo attestari, quanquàm hoc idioma non calleam, quòd id certô mihi asserant Docti ac Catholici viri Anglicanæ Nationis.

IO. HENTENIVS.

THE TABLE OF THIS BOOKE SET OVT

not by order of Alphabete or nũbre,
but by expresse figure, to the eye & sight of the Christian Reader, and of him also ỹ canno treade.

B iiij.

The first note & storie in this litle booke to shan,
The Gosplers in Paris streates thus in a rage ran,
With Gospel in their mouthes & sworde in their handes:
I see not how these two together well standes.

B viij.

Calvin in his chamber fiue yeres taught
a Nonne
Tyll she was great with Gospell and
swolne with a sonne.

C i.

Beza solde to two men his lininges of
the Church,
And ran his way with all, and left them in
the lurche.

C i.

His white Mistresse Candida a taylors
wyfe before,
Of her charitie for al Christen soules
fetcht one friscol more.

D iij.

Caluin bannisht Fraunce, Geneua did
possesse,
And all the lauful Magistrates did expel
and oppresse.

D iiij.

Rotman for the Lutherans draue the Catholikes out,
John Leid for the Anabaptists, expeld the Lutheran rout.

E i.

Muntzer with his Gospellers & vplandish bande,
The Princes & Magistrates doth stoutly withstande.

E ij. P v.

Many Towne and Castel and Palaice of renoune.
Many Churche and Chapell is quite throwen downe.

E iiij. F ij.

The Turke against Christen, by Christen is calde in,
With more then Turkishe treason and most horrible syn.

E v.

The Emperour in warre is assayld on
eche side,
More perill in his life did he neuer
abide.

E vi. F ij.

No Queene in her kingdome can or ought
to syt fast,
If Knokes or Goodmans bookes blowe
any true blast.

E vi. F ij.

Many Kinges in their Thrones this
Gospel did shake,
And made many mayne landes full
terribly to quake.

F v.

The Chiefe of Christes Churche sitte
in Councell to advise:
Then al Prelates and Princes thinke
ye yourselues more wyse?

B i.

Uniuerſities, Colleges, and Scholes be ouerthrowed,
Theſe men ſpette at Learning, they will haue al bookes burned.

B ii.

Beholde a good preacher, with a piſtole in his hande:
Againſt ſuch piſtle or Goſpell it is to hote to ſtande.

F iiij. B iiij.

A pistolet in the Pulpit? what is the Churche then?
A storehouse for your weapon, and a stewes for your wemen.

G iiij.

Calvin beynge younge, the Crosse and Chalice stale,
Beinge olde he did put greater thinges in his male.

G v.

Upon pooze prieſtes Beza in iudgement
doth ſitte,
Him ſelfe to be iudged and hanged vp
moze fitte.

G v.

An Abbot and a Prieſte at Orleans with-
out pitie,
They hangd vp in the open Market
place of the Citie.

A Religiouſe olde man eſcaped with
care,
They tooke againe, and ſtript him all
naked and bare,
With a rope about his necke along they
him drewe,
Bounde him to a tree, and with handgons
him ſlewe,

B vi.

An others bely was cutte, and his guttes
taken out,
And wounde softe and fayre on a staffe
rounde about.

B vi.

One out of his bed they pulde lying sore
sycke,
And in the Churche, on the Roode they
hangd him vp quicke.

G vi.

An other that was fled like a beggar pzini-
lye,
They tooke, and ſtript, and ſet to ſale with
open outcry.
They flea his fingers & crowne, and pull out
both his eyes,
And kill him with t'heir hand gons, for their
warlike exercise.

And other at their bayt into their Inne they
drewe,
Kipt his bely, and his guttes all about the
house threwe.

H ij.

Many Prieſtes had this man by like
maymed and ſlayne,
Sith he coulde of their eares make him-
ſelfe ſuch a chayne.

H iij.

Two Prieſtes thus they hanged by the
Roode for theyr game:
With Chriſt ſo to hange doo they thinke
it a ſhame:

Some had theyr crownes and fingers pared
skynne and all away,
Some theyr noses and eares cut of by the
harde head.
Some their priuie members cutte of in moſt
shamfull play,
Some burnt vp, some with a sword at a
stroke striken dead.

D iiij.

Litle children for theyr pastime, and triall of stronge arme,
At a blowe they cutte asunder, without any more harme.

J iiij.

And some, that ran away into a Churche, in theyr ire
They burnt vp Churche and all, leuinge none scape the fire.

Yet an other olde Priest they tooke most
cruelly,
And cut of his membres most villanously,
And broyld them on the coles, and made
him thereof eate,
And ript his belie to see, how he could di-
gest such meate.

Kyng Lewys Tumbe and hearſe his
Image coſtly wrought,
His graue they ſpoyld and brake, and
burned all to nought.

The holy Saintes and Martyrs
That nowe in blysse rayne,
These men would pull downe
And martyr onse againe.
Else why on theyr bodies
And bones that here reste,
Doo they shewe so much malice,
As ye see here erpreste:

For shame I both hyde from your eares, & your eyes,
Howe a mayd was abused in most shamefull wyse.
If Noe curst his sonne Cham for his shamelesse acte,
More accurst shall these Chams be for their shamefull facte.

J v.

One Traytor to saue his Forte from
gonshot and ail,
A noble woman in a basket hangth out
at the wall:

J v.

An other in the Churche ryding armed
cryeth out
In his gabbling Gascoine French,
Pilla tout, pilla tout.

The sacred holy Hostes kept for our most
reliefe,
Of Christes true bodie, O Lord with
what mischiefe
These fellons so fell, so cursed and so vile,
Burne, stycke, cast on ground, and vnder
feete defile.

The trayterous murdring of
The Duke of Guyse.

O noble Duke thy noble Death
Doth well require of right
An other maner style and prayse,
Then we can well endite.
The more those Actes and Death of thine
Deserues immortall fame,
The more those Traytors get themselues
Thereby eternall shame.

O Christ: If these the first frutes be
This Gospell doth vs geue,
The same thy Gospell not to be
Ful well we may beleue.
Thy Gospell is of tydinges good,
Of loue and peace the sede:
This Gospell doth all tydinges yll,
All stryf and bloudshed bryde.

PSAL. 138.

Viri sanguinum declinate a me.

O ye bloudie men away from me.